日本人の国民性

大塚いわお

JAPANESE NATIONAL CHARACTER

Iwao Otsuka

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Japanese National Character

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Version 3

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Iwao Otsuka

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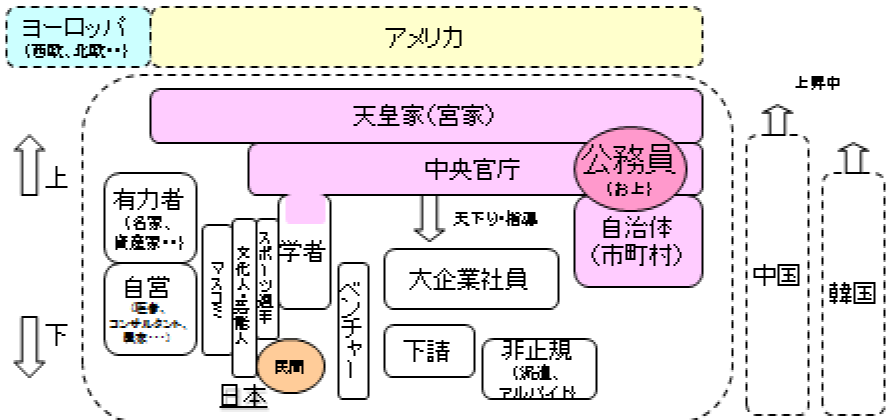
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日本社会の階層構造・日本国民の社会格付け意識

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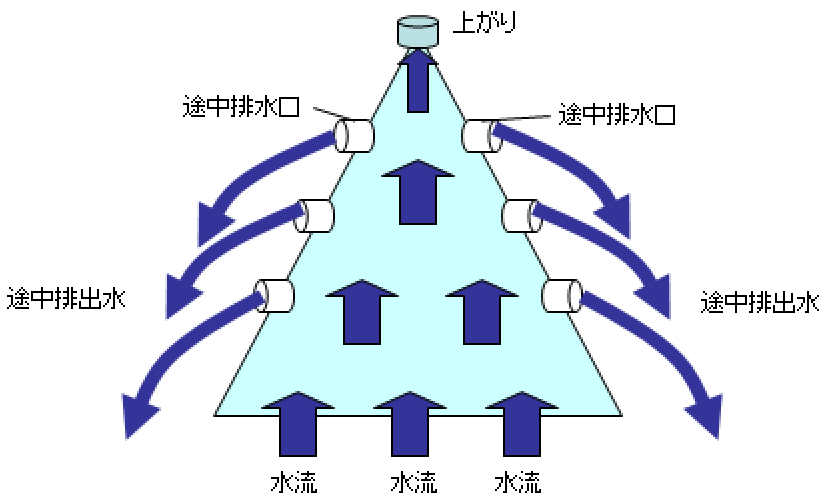
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上方向錐型水流ポンプシステム



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Simulation of Japanese company organization by liquid molecular motion

The primary industry of the country determines the national character of the country

Japan uneven society has not changed
Bully Nation Japan
"Western religion" believers Japanese
Japan as a culture of changing clothes

Japanese National Character

3rd edition

Iwao Otsuka

2007.05 ～2015.02

Simulation of Japanese company organization by liquid molecular motion

Wet Japanese corporate organization can be reproduced by liquid molecular motion simulation. Full-time employees behave the same as liquid molecules. In that case, members who have been in the group for a long time may be represented in darker colors, members who have been added later may be in lighter colors, and newcomers may be represented in white. Then, by repeating the contact, the color gradually becomes darker.

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The primary industry of the country determines the national character of the country

Primary industries, such as agriculture, forestry and fisheries, that directly interact with the natural environment will determine the national character of the country. The human culture of the land was born in order to survive in the

transformation of the natural environment. It can be said that it is directly connected to the way of culture to divide.

In Japan, the primary industry is rice cultivation, so the mutual cooperation for maintaining agricultural water use and the synchrony and unity required for the simultaneous harvesting of rice are fundamental to the national character. It is thought that it will have it as a foundation.

↑ Application

Create tertiary industry (trading and buying products of primary and secondary industries) retail and services

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Secondary industry Modify natural products to create value-added products

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Primary industry Working directly with nature to obtain wealth

↓ Foundation of national character

09/03/2015

Japanese who like to compare-the root of the spread of relative evaluation-

Japanese like to compare themselves with others, and want to rank up, down, and down. I want to be up, down, or close compared to my surroundings. This is due to the fact that, for example, the evaluation of grades at the educational site is based on deviation values, so that it is more important to know where you are, or where you are above or below you, in comparison with others around you. College entrance exams are the national version of this evaluation. Alternatively, when the performance principle is introduced in the company, the performance of employees is evaluated based on relative evaluation compared with other group members.

The point is, it is difficult to have absolute evaluation criteria, and you will always evaluate yourself as being above and below compared to others around you. They seem to want to compare themselves with others, and like school departments, they tend to want to compare their abilities with others in the same territory on the same common level. . In this kind of “relative relative orientation” society, who wants to compare and rank with others around him or her with something close to himself or herself, anything can be viewed as up, down, superiority, And the tendency to discriminate annoyingly. The reason that Japan has developed into a so-called "vertical society" in which human relations have developed in the vertical direction can be

said to be attributable to the psychology at work that makes it easy to compare up and down with other people around.

Trying to compare abilities on the same level with your opponent is related to the fact that you and others prefer to be in the same common territory and to be homogeneous to each other. The point is that people are anxious and disliked to be alone in a different area from everyone, and their underlying desire to stay together with everyone, a sense of unity, connection, and unity with others is there. While sharing the same territory with others and uniting with each other as a unity, constantly check each other's annoyance as to who is relatively superior or superior in the united group Compete with each other. Also, they constantly try to control each other and compete with each other so that they are even higher than others in the same area.

This is a dry way, as in the West, where individuals build their own, distinct and heterogeneous worlds, and in a direction that is independent of each other, without a common rule, and that emphasizes their superiority on their own. It can be said that it is very different from society. In short, Japanese people first aim to secure commonality and homogeneity with others, and to gain a mutual sense of unity and unity. Then, in the same group, who can do the best and stand on top is determined by competition among each other in the common field.

In that regard, you will be constantly concerned about how others around you rate yourself, or whether others are above or below you. I'm proud if I'm above others, and I'm ashamed or embarrassed if I'm below. The so-called “shame culture” can be said to be the result of constant peer-to-peer comparisons in common areas between oneself and others nearby. In addition, since the end of a competitive competition within a narrow range belonging to a common

group with yourself, the range of interest is limited to the group to which you belong, and people with a narrow vision, insight, and small scale There is a disadvantage that is easy to produce.

Performance evaluation in Japanese society tends to be relative evaluation because they like to belong to the same kind of group and tend to be nervous about grasping their relative vertical position within the same kind of group. . Underlying this is a strong orientation towards mutual homogeneity and unity, and in that respect, it can be said that it is dominated by a wet, maternal atmosphere. Unless this atmosphere changes, the way of evaluation in Japanese society will not change.

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About the Japanese standard orientation

Japanese people often try to act according to the "type" that their ideas are addictive, or general common sense. Everything tries to enter from the outer mold. For example, when you start learning something, you get hooked on buying the necessary tools. First of all, it tries to appeal to the surroundings that it faithfully follows the pattern as far as it can be seen from the outside.

They fear, above all, the deviating, unfamiliar, shameful and shameful departures from common sense patterns and manners. They try to follow the manners and patterns made by the authorities. Since I try to imitate the pattern faithfully, I have to teach the teachers and teachers what to

memorize and pay attention, and try to move strictly "correctly" exactly. As a result, movements and attitudes become stiff without knowing, and there is an aspect of lack of flexibility in thinking.

Or, in high school mathematics, I like to memorize formulas entirely and apply them mechanically to questions for which correct answers have been decided in advance. In this case, the formula plays the role of a "type" to be protected. Japanese people faithfully imitate, memorize, and learn the "correct answer" that has been set in advance by school teachers and Iemoto authorities. Pay close attention not to deviate from the "correct answer".

"Learning" and "learning" are defined by authoritative sources in advance. Is to imitate exactly. Any departure from it will be accused of being "wrong" or "don't", ridiculed, and "started over".

If you only get results that deviate from the "correct answer" set by the authority, you will be kicked out of the authority and the group, and you will lose your place. This is the most avoidable situation for Japanese who think that they must belong to some group. For this reason, they hate to “deviate” and “deviate” from predetermined types, routes and predetermined ranges.

Afraid of trying to break out of the routine and open new ground, he does not ridicule anyone who fails and does not help. They try to keep their "correct" movement as usual and deviate from it as "error," "mistake," and "failure." Extremely hates failing and making mistakes. It is hard to accept the idea that errors are inherent in humans (humans are wrong). Regarding human error as the individual's personal responsibility, lack of competence, and lack of attention, it is

difficult to think about the problems of the organizations and systems behind it.

Why are actions routine?

(1) I care about the eyes of others. I don't want to be laughed at doing something out of common sense. If you do something that doesn't match the pattern, you will stand out, get out of your way, look around you curiously, look into it, and be embarrassed. Doing so will worsen the perception of others around you, and you will not be able to live by being nailed in society.

Or, doing something "out of the way" that you are protecting will disrupt, harass, harass and harmonize, harmonize, reconcile, and harmonize your surroundings, giving you negative value. I would like to avoid being thrown out of society. I don't want to make a strange wave, and I don't want to stand out. This leads to the harmony with the surroundings, the direction to protect harmony, the conformity to a certain type, the homogenization, and the independence.

In addition, the height of calculation for impression operation, such as wanting to show well and want to think well, as if you have the ability to properly acquire and protect yourself in a fixed form that is well-known to the general common sense and that is backed by authority , Self-promotion, and the height of pride are fundamental.

(2) There is an underlying concept of safety first and decisive. There is an intent to try to be safe by following the behaviors already established by the ancestors, which are undeniable if they do so, without failure or danger. Stay away from unknown fields. Take unprecedented actions as little as possible. Take no risks, do not adventure.

Such thinking leads to authoritarianism, in which the teacher / teacher who has already mastered the pattern is absolutely required to say. Breaking a pattern means criticizing and ruining the authority that already holds the pattern, implying that the authority is in a bad mood and being kicked out of the group of authority. I try to protect the type as much as possible. Also, instead of aiming for a new frontier deviating from the existing pattern, he decides to see Takami, frowns his eyes, frowns on his back, and laughs at someone struggling to do the departure. I do. In that respect, stereotyped orientation is at odds with creative and creative thinking and kills them.

However, if a person who was merely an object of ridicule in the first place as an “outside way” succeeds (as recognized by the authorities in Europe and the United States) , and establishes a new frontier, it will become a new ideal He finds it as "type", turns around, calls him "teacher" and "master", competes with him, gets into the class, and tries to move according to his newly established pattern. In that respect, it is sensitive to the birth of the "new type" and can be said to be excellent in learning and adapting to new types.

In short, one of the characteristics of the people of this country is that the policy change to call "the strange freak" a new "teacher" is done quickly and vividly, and the skill is wonderful. In this case, the “new model” is considered to include not only the manners of etiquette but also new products whose operation and design should be newly learned.

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Japanese orientation and desire for "affiliation". "Affiliation principle".

People in this country believe that if they do not belong to any group or affiliate, they will not be anxious or treated as humans. In short, there is a section that considers it necessary to "belong" to some group or affiliate in order to live in society. In this case, the group or series to which the user belongs is called “inside”, and the other group is called “outside” or “other place”. Affiliated groups include schools (students), club activities, academic societies, companies and government offices, homes, neighborhoods (neighborhood associations, Buraku ...), political party factions, and so on. If necessary, there are group members.

The group to which the person belongs is a so-called in-group. Within this sub-group, people become intimate with one another, satisfying a sense of unity, relaxing and resting, and working together to achieve common goals. The outside of the group is in a poor environment where the cold wind blows, and personal safety is not guaranteed. In order to avoid that, try to belong as much as possible in the group. The group or line to which it belongs is perceived as in the mother's womb.

I think that it is desirable that the group or affiliate to which the user belongs is influential and large. I think that the larger and more powerful the group or affiliate to which you belong, the higher your social status. That is why parents and children will be pleased when they can get a job at a large company. In this country, the fact that oneself belongs to an influential, famous large organization or affiliate is generally regarded as a status symbol, or the name of the affiliated organization / affiliation is regarded as a brand. People work hard to improve the performance of their

groups and affiliates so that their groups and affiliates become larger and prosperous. Doing so will increase your status.

Attempts to see people by their group and affiliate. The viewpoint of "person from XX company", "person from XX university", "person from XX faction" is given priority, and the personality and characteristics of the individual are buried in it. According to the derivation, the belonging group and the family have a parent group and a child group (or a parent colony), and it is general that the status belonging to the parent group is higher. It is considered that the parent company has a higher status in the country than the county, and the parent company has a higher status than the subsidiary company.

There is an atmosphere in which free people who do not belong to anywhere are called ronins or travelers and discriminated against, not trusted, or not admitted. Or think that freeters who do not find employment at any company are disadvantageous. I do not want individuals to work in a scattered fashion, but instead focus on grouping and acting together. In that respect, the idea is wet. Farmers and self-employed retailers belong to local groups such as rural villages and neighborhood associations. It is desired that some group or group be established and rooted firmly, and there is a tendency to hate changing groups frequently.

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Absolute vision of predecessors and precedents

Winds, teachers and senpai “winds” blowing through Japanese society

In Japan, there are many senior students who often give seniors the freshman and new students who enter the company or school. Alternatively, there are many professors, instructors, and lecturers who give teacher-like or master-like styles to college students, such as universities, culture schools and Iemoto. Or, in a family of a direct family, the mother-in-law often touches her bride with her mother-in-law who bully blows a family style that she has learned when she was a bride.

These winds usually blow with the following words: "Isn't it possible to do that? No." "I'm just worried just a little praise." "Not yet." "Oh, it's not an ordinary thing to learn." "I can't do it in half-life." "I can't do it for beginners like you. You can go home." "I still can't teach myself for the time being." "I'll do it.

In short, emphasize the difficulties and rigors of the precedents you have mastered. In addition, he calls the precedent he has mastered "mystery", and is not good at teaching anyone to teach it easily. For the first time, if you submit to yourself and do a lot of subordinate work, you will have an arrogant attitude that you will not be taught little by little or even possibly. Teachers and seniors tend to be seen with the utmost respect, as being insurmountable.

The idea behind such a breeze can be called "absolute precedence and precedent." In essence, the predecessors = precedents respect the precedents possessed by the holder indiscriminately, have a precedent, use the knowing as a shield, exaggerate against those who do not yet have, or those who have not learned, Be superior, ruler, and treat strictly. In short, let's say that you know that you have

learned the precedent, and that it cannot be easily taught by those who come later. Also, if you teach a junior a precedent, you will be caught up, if you do not do well, you will be overtaken and you will be better than yourself, so there is also a side that you will be alert and will not readily teach you.

As if there is a single road full of various obstacles and gradients reaching the end point at the back, the core, those who went first on the road are respected more as seniors than those who go behind (juniors) . In addition, those who have overcome various obstacles and reached the innermost end, the core, are said to have "acquired mystery" and are most respected for being called superiors. In earnest, while trying to follow the steep road through which our forerunners once passed, let's learn the precedents one by one, try to reach the mystery, seekers, Japanese people like pilgrimage It's like a hundred million pilgrimage.

Such a way of “advancing the road” that simply follows the path that the pioneer walked in one straight line as it is can be called “single road orientation”. Alternatively, it can be called "a fixed summit, a point aiming at the end point", "summit / end point orientation".

The idea of this single tone is that, in order to learn things, there are many different routes and different passing points for each person, and the end points are not particularly determined, and they are combined by your own judgment as appropriate. It is inconsistent with the way of thinking (self-determination orientation of multiple routes) .

In Japan, such "straight road orientation" and "mountain / end point orientation" are rampant because Japan is a mountain country, there are mountains nearby, there is only

one mountain peak, and the mountain road to the mountain peak is limited, and It can be said that it is related to the steep slopes and many difficult places such as rocky places.

The point is that there is a “climber-like mindset” that seeks to climb the steep mountain road that has been carved by our pioneers, and seeks to reach the top of the mountain. It can be said that it is regarded as being compared to the precedent acquisition of trying to master. The secret of the mystery is likened to the summit of a mountaintop.

In addition, such “single road orientation” means that once you start walking on the road, you can only walk to the end point, change and redo are not effective, lifetime employment at a company or government office (Once you enter a company or government office, You have to keep walking as a member until you have done it) .

There is a strong sense of self-judgment, a desire to go ahead, and a strong sense of reliance on the past ancestors for all road decisions. This has led to a constitution that, like the former Japanese army, makes it easy to repeatedly and repeatedly make the same mistake on the same road without failing to change course, even if it fails once. There is a feeling that if you go along the same road as your predecessors, or if you go along this road, you will reach the same mystery as your predecessors. Atmosphere follows.

In the absolute sense of such predecessors and precedents, the creativity can only be demonstrated by learning and mastering all the thick precedents, and it is advertised as tremendously difficult. In short, we think that unknown territories will only be visible after all the precedents have been digested and absorbed.

In fact, finding original or unknown boundaries is not so difficult. As you repeatedly aim for the direction that is not approached or approached by other people around you, you can find holes that are close to you, but that have not been noticed by others, or that can not be solved until now, That's it. In short, if 99 people are looking at it, if one person turns around and looks at it repeatedly, he can naturally reach the undeveloped area, but as in Japan, many people around him adapt This is a difficult thing to do in a spiritual culture where only one person is allowed to do something different (in Europe and the United States, it is considered relatively easy) .

In this way, you can easily reach the new frontier that you have never reached before, as if it is a mystery that can finally be seen at the end of a steep straight road, it will be terribly sanctified and mysterious, and it will follow you forever Mass production of disciples is also possible. In fact, the actual situation is that the disciples will come and willingly come along, even if they do not care and do nothing. This pattern is considered to be a Japanese disciple who studies under Western researchers as a disciple.

Or is it such a new frontier? After making your own with a simple idea, you can make it look as if it was a good thing by not covering the border with a thick secret pail, and leaders such as emerging religions It seems that there are many seniors.

In this way, it can be said that the way of earnestly respecting the precedents learned by the former is a farmer's way of accumulating stock while stopping at the same place. Being in the same place, the perspectives and ideas of the ancestors and ancestors have always been more effective, which has led to the tendency to absolutely see precedents and customs. In addition, it respects the security

of ourselves and tries to meet the successes of those who guarantee security, leading to self-preservation and a feminine femininity.

When this habit permeates the body, there is a situation in which one cannot do anything without some precedent. This is a rush to find someone's successful precedent. It is usually obtained by people of nomadic and pastoral lifestyles in Western societies, trying to tackle unknown fields alone and accumulating failures, and finally paying a high price such as patent fees, Will enter.

In addition, those who enter the company or school at the same time, synchronizing with oneself, having a sense of unity without permission, and behaving unfamiliarly are occupying the same position on the road to go, so accumulating precedents It can be said that they consider the degree to be the same as themselves and identify them. In this way, people who are treated in such a way as to be able to synchronize with each other are often obediently obedient to seniors, have junior guts, and blow seniors who are strictly arrogant against juniors.

In this regard, "Synchronization", "Senior" and "Junior" can be regarded as a three- piece set of precedent absolutism . In short, "synchronous consciousness", "junior guts", and "senpai-style" are the same as the time-synchronous relationship that travels on the same path by turning over the same path and turning it over. It is a manifestation of the consciousness of trying to bring it into a parable relationship, which can be said to be the basis of the seniority-based hierarchy that still covers Japanese society.

In relation to the above, there are quite a few "unchik saggings" in Japan that boast for their knowledge of a particular field. There are people who are called nerds in the

anime, comics and game fields, and intellectuals who boast their knowledge in the fields of wine and ceramics. "I know this thing you don't know. How is it?"

Alternatively, there are many "triggers" who boast of having a wide range of knowledge in various fields, regardless of the field. "I know so many things, I know a lot about you. You probably won't know." What they can say in common is that having knowledge is a great thing and having the idea of being a subject of boast.

That knowledge is not something they thought of themselves, but something of someone else, even if they did not have the originality of the idea, they did not matter at all. . The problem is the mass of knowledge accumulated exclusively. In this case, the knowledge possessed by “unchik sag” and “trivia” is pre-existing knowledge, that is, precedent, and it is that they exaggerate their knowledge toward others who do not have the knowledge of newcomers who have no experience. There is nothing different from blowing a senior wind.

05/19/2007 04:54:44 AM

The University of Tokyo- Its "Official" Characters and Limitations-

People from the University of Tokyo have the following characteristics.

(1) They value the ability to memorize correct answers and give quick answers, and are excellent at it. He is good at studying and understanding as much as possible, and as accurately as possible, the answers to popular and

established theories, authoritative theories and controversies of Western and advanced scholars. This leads to the follow-up of the "correct answer" created by someone earlier, creating authoritarianism and thinking backwards. Researchers from the University of Tokyo are politically dominating the academic world in the presence of many colonial universities, but are unable to come up with novel and creative ideas themselves, and digest the theories of Western researchers. Many people just absorb and follow up, and believe that it is the main course of study.

The University of Tokyo is basically an organization for training officials (high-level officials of the central government) . There, as much as possible, without mistakes, the ability to proceed with things without mistakes, the vast amount of precedents (laws, technology) made by the ancestors as accurately and as much as possible, and immediately take out and operate it at any time The ability to be able to catch up and imitate the preceding successful cases (Europe and the United States) efficiently and to catch up quickly is required, and the University of Tokyo is really good at it. In this regard, "Tokyo-like" is considered synonymous with "official."

(2) Excellent ability to understand and explain complex and difficult things. He is good at reading sentences with complicated syntax and advanced mathematical formulas easily, and writing himself. Many laws under the jurisdiction of the Central Office are esoteric, and you must be able to read them easily and be able to write your own. Some sections believe that the intricate and obscure provisions can control the general public who cannot understand difficult things. It can be said that such an officer-like idea that values the difficulty is permeating the University of Tokyo as a high-ranking bureaucracy training institution.

This leads to an attitude that simplifies simplicity, simplicity. However, the real impact in real life and science is, in fact, the discovery of more basic and foundational parts, which remain as posterior as simple and simple as the discovery of universal gravitation, ground motion theory It will be a great discovery. However, according to the University of Tokyo thinking, such simplicity that anyone can understand is subject to contempt and is truncated.

In this case, the values are biased toward emphasis on understanding, evaluation, and learning ability of existing values, and are also characterized by being passive, passive, and degraded. In that respect, it is feminine, and the brain of the University of Tokyo, the East Brain, can be said to be a typical female brain. To sum up, it is a characteristic of the University of Tokyo that it is possible to quickly understand the correct answer, the set theory as much as possible, to be able to quickly diverge, and to understand esoteric things without stagnation.

In short, those from the University of Tokyo are excellent in the above-mentioned high-ranking official skills, and in that respect they are `` smart '' by the value standard of this country, but the savvy is not limited to such things . In another sense, it is `` smart '' in that it creates ideas that are witty, novel, or radically revolutionary, and many from the University of Tokyo are quite incompetent in this regard. Yes, I guess it's "smart."

The idea that the winner of studying for the entrance exam will pass the University of Tokyo has a strong belief among Japanese people. If it is supposed that honing the above high-ranking official skills is studying for university entrance examinations in Japan, high school students focusing on studying for university entrance examinations will make their young people "official" at once. There is nothing to do

with it. In other words, the Japanese have become accustomed to the "Tokyo-style = official" thinking and immerse themselves in the process of studying for university entrances. In that sense, it can be said that the personality is "University of Tokyo" = "Japanese".

05/19/2007 04:59:37 AM

Japanese and authoritarian

1.Japanese follow-up to Western authority

Modern Japanese, especially scholars at colleges, intellectuals, and cultural figures, deny and criticize authoritarianism. Also, when he is called an authoritarian, he turns his face red and angers, desperately claiming that he is not an authoritarian. Then, it is more reasonable to think that those Japanese who deny authoritarianism are not authoritarians, in fact, they are authoritarians.

The reason they deny authoritarianism is that the Western scholars they rely on in the first place deny and criticize authoritarianism. Here, the Western authority refers to a scholar who has proposed a famous theory in the Western academia.

In Western sociology, Jewish scholars such as Adorno and Flåm criticized Nazi Germany and its followers who persecuted Jews in prewar Germany as `` authoritarian, '' Became a famous theory that explained Nazi Germany's personality well. In this regard, Adorno and Fromm are authoritative scholars who have advocated prominent theories, and their reputation has not changed at this

time. In this regard, Western scholars have criticized and denied authoritarianism.

An interesting phenomenon occurs when this denial of authoritarianism by Western authority is introduced into the minds of Japanese intellectuals who are vulnerable to Western status and authority and are keen to follow and worship. The Japanese intellectuals denied authoritarianism by Western authorities, so those who relied on Western authorities believed that they had to criticize and deny it. They directly import the theory of "denial" and directly criticize them.

In short, Japanese intellect denies authoritarianism in the form of believing the doctrine of denial of authoritarianism issued by the (Western) authority because it is an authoritarian. Or, say, "authoritatively" to deny authoritarianism. Denial authoritarianism in a way that is faithful to authoritarianism. In this regard, a strangely contradictory situation has occurred in Japan, in which "authoritarians deny authoritarianism with authoritarian thinking." This is, " (by authoritarian,) called a phenomenon authoritarian criticism of authoritarianism".

The reason why Japanese intellectuals deny authoritarianism is that criticism of authoritarianism by Western authoritarian scholars has become a standard of world standards, and their Japanese intellectuals are simply following the opinions of Western authority. It is thought that he is an authoritarian who does.

Japanese intellects believe that what Western scholars say or mainstream doctrines in Western academia are correct. Then, they will learn the imitation of Western authority faithfully and imitate it, introduce it to Japan as soon as possible, and work hard to be recognized and

respected in Japan as the leading person of the theory in Japan.

The doctrines of European and American authoritarian sources are often found in textbooks and other large books, so I think that is the established theory. If the Japanese suggested a theory that was contrary to the theory of Western authority (a theory that is common sense in the United States and the United States) , or if the Japanese criticized the theory of Western authority, the "European and American authoritative teacher" What are you going to do with a shield? Just don't know how much you're going to do. " This is the "authoritarian" attitude of Japanese intellectuals, which is quite common.

However, once the Japanese theories that criticized the existing Western theories that they stupid were accepted in the European and American academic circles, the Japanese intelligent acted interestingly. In other words, he hastily changed his old attitude and lifted up and admired the Japanese theory that had been ridiculed. He ridiculed and lifted the Japanese siblings he had ignored and called him "Daishi-sensei", and he was desperate to follow him. Eventually, they will be proud of their Japanese brothers, who once fooled themselves for saying, "The same Japanese as you are recognized in the world."

Of course, to them, the "world" is "the authoritative Europe and the United States, which are advanced nations." In particular, when Japanese people take the Nobel Prize, not only the intellectuals but also the general public come together, causing a storm and boom of praise. Before taking it, I was ridiculous about saying "○○ guys" (this situation is described in the books by Reona Ezaki and Junichi Nishizawa) .

From now on, it is good for Japanese who want to make a theory that is contrary to the theory of the Western academic world, explain their theory to the Japanese people and record the reaction before releasing their own theory to the Western academic world (Perhaps many stakeholders will remind you that such a theory has not been decided.) After submitting a theory to Western academia, when my theory was accepted by Western academia, before it was accepted Later, not only to find out that the reaction of the Japanese people was different, but also to have definitive evidence that the Japanese people once rejected the accepted theory in the West. In other words, it has captured the weaknesses of the Japanese people. This can be said to be a great deal of material if the Japanese people are professors at renowned universities.

Japanese people are vulnerable to the "government" like the central government office and try to be obedient, but in Europe and the United States (especially the United States), it is a "super government" that goes further, so about major theories and movements in the United States and Europe And worship and worship Pecopeco, including officials of the Central Office. Alternatively, Western communication of the Japanese people, put out the major ideas to inquiries in the US and Europe, "you up" a is often to criticize the trend of the Japanese government (to already do this in the "Europe and the United States, Japan It's still like this. The Japanese government is useless. ”) But in fact, it is often the authoritarianism of Western worship. "Super your top (Western) " your top with a majesty of " (the Japanese government) is a feeling that win the".

Such authoritarianism can be said to be a wet and feminine idea, "I want to be in a safe place where the majors are illuminated, in the mainstream of authority, where everyone

gathers, and where there is light in the majors." The difficulty is that it is difficult to distinguish between these wet worshipers of Western worship and those who have a deep western Western mind. They both criticize authoritarianism and criticize their wet attitude, so they are indistinguishable. Wet authoritarians also believe in the doctrine of denial of authoritarianism, and if they admit that they are authoritarian, they say, "Europe and the United States (= opposite to authoritarianism, dry) = top-class" We will never accept an equivalent rating because it would be downgraded. They, like psychological tests, both, choose the westerner, the dry, as who suits them. It is necessary to distinguish these two in some way, which is an issue for the future.

2. The existence of authority in Japan

Japanese scholars often end up with dead copies of Western theories and their interpretation, messing around, and minor improvements. In this case, tweaking the Western doctrine is the act of trying to be consistent, because several Western scholars are saying different things. Originally, the doctrine of Western scholars is a theory of one individual, which is a theory that may be wrong and has to be overcome, but Japanese scholars have a viewpoint and awareness about such things. not enough. In short, worship, religion, acceptance, and adoption of the mainstream theories in Europe and the United States as "the theory of government = authority" and "the theory of Dai-sensei" are uncritical. Japanese scholars have denied themselves and attempt to break out of existing Western doctrines and attempt to overcome them, and regard themselves as authoritative. However, there are aspects that do not allow criticism of mainstream Western theories.

The reason why this phenomenon occurs is that authoritative scholars in Japan rely on such mainstream theories in Europe and the United States. The only way to rely on it is to create a dry, innovative, surprising, large-scale doctrine such as the Western doctrine, which is based on the authority in Japan alone. Is not possible. The reason why they cannot be created is that their authority in Japan is above all fundamental in their hearts because they are more prideful, more vulnerable to human reputation, fear of adventure and failing to laugh. Anyway, by keeping in mind the safe and bland, established inventions and technologies that have already been established, learning and learning, and learning them, it becomes a precedent, a common practice, and `` I know everything I know. `` It is a teacher who can be a teacher, a pioneer. '' In addition, there is a courage to go out in front of people and make a great effort.

Japanese scholars, in principle, live in associations that are based on some sort of home university, teacher / disciplinary relationship, or senior / junior relationship. Factions and factions formed by hanging together with similar ideas are still widening, and influential people (professors, seniors) among them, as authorities in Japan, aim at other members. They are staring. In essence, Japanese scholars are immersed in wet, quasi-family groups, based on their hierarchical relationship with their parental authority. Such a group can be considered as a kind of "series" consisting of parent and child and hierarchical relationship. Japanese scholars will not be able to receive an academic post, be unable to live, or live if they are not part of any leading authority. If you go against it, you will not be able to survive because you are deprived of the academic post or fly out of the affiliate.

Japanese scholars are sensitive about their own safety and protection. Such personal security is threatened by

criticizing current authorities. By criticizing, authority may criticize their actions and may be dismissed in Japan. The point is that you are not criticized because you can be removed from the group of authority you are in, and you will not be able to join from anywhere, you will be isolated and unable to live. It is difficult for Japanese scholars to dispute or oppose the authority they belong to. And, the situation where Japanese authoritative sources are dead copying European and American theories has been passed down through generations in the authority authority series through authority authorities and their disciples, junior relationships, teacher-disciplinary relationships, This is considered to be the current state of Japanese academic circles. In Japanese academic circles, retaliation on personnel awaits against the authority, so it cannot be opposed to the theory of the authority. In short, if you go against it, you will not be able to receive academic post distribution and you will not be able to live as a scholar.

Japanese scholars have been all the time trying to make minor modifications to Western copies, or dead copies of prestigious theories, to make minor changes or to compare them to other prestigious theories. It works hard to decipher, interpret and interpret Western theories in the finest sense, as if it were the decipherment of the Bible or sutra. In short, Western theories are regarded as authoritative scriptures and scriptures. In essence, the professor-authority of the University of Colonialism, who holds the Academic Post's human rights in Japan, has been continually dead-copying such Western theories, and Japanese scholars have pledged their loyalty to them. They are taking action to show that they are.

In short, for Japanese scholars, the doctrines and assertions in their dissertations, etc., are a stepping stone to their loyalty to the authority they belong to. It is important that

the authoritative source and the content of the claim are basically the same or inherited, and the content of the dissertation itself is secondary. For Japanese scholars, what Western authors and their teachers and seniors who rely on it to make dead copies have absolute weight. The fact that a Japanese scholar's dissertation is a dead copy of Western authority and a small improvement is evidence that he is a member of a series mainly based on authority in Japanese academic circles. The style of the dissertation shows that he is loyal to authority and protected. However, the factions may differ due to minor differences in content.

3. Feminine authoritarianism

Japanese authoritarianism has a feminine character in some respects. It is linked to the self-preservation and negligence principle of being able to keep one's own safety and to live without harm by being close to authority. It also has to do with the idea of seeking a sense of unity with the mainstream, as being lonely and lonely if you are not where you are. Or it's related to the strong willingness to lean, lean, or depend on someone who is big. Integrating with the authoritative has the mood to support the spiritual backbone, makes you feel more motivated, and for the first time gives you the courage to speak in public.

In the case of men, they try to smash or crush existing theories, and instead seed their own theories. Aims to be against authority, crush and be free, and in some cases, to become a new authority and to tell others what to say. On the other hand, women obey the existing authorities and faithfully inherit the authorities, aiming to be the successor authorities. The point is, instead of trying to go against the authority of the line to which you belong, you try to inherit the doctrine of the existing authority as it is. In this respect,

the attitudes of Japanese scholars are obviously of the protected sex and feminine.

4. The distinction between wet, maternal and patriotic authoritarianism

The authoritarianism of the Germans, which has traditionally been defined as the authoritarianism in Europe and the United States, and the authoritarianism of the Japanese people mentioned above, even though they use the same term, are very different. Conceivable.

German authoritarianism can be viewed as a chain of order and obedience. The point is that the upper and lower command systems are strictly, accurately, and mechanically protected, and that the commands of the superior are absolutely imperative for the subordinates, and that they are to adhere to them as faithfully as possible. It is. For them, the thoroughness and directness of instructions and rules, from top to bottom, is a pleasure for both commanders and guarders.

Such attitudes allow the superior to see the inferior as a tool or tool to achieve their goals. In addition, doctrinaire the upper user defined, tradition, format, and the catchy, mechanical (mechanical) , the common people are aiming to penetrate fundamentalist in to as an absolute taught to every nook and corner. The whole society can be regarded as a large transmission of instructions, such as a mechanic of a giant device, a machine for supervision, and a gear device. This is a masculine, paternal, dry thing that is in line with the fundamentalism of God the Father, like Christianity, and German authoritarianism is dry, paternal, paternal, authoritarian. Can be called.

On the other hand, Japanese authoritarianism is rooted in the desire for self-preservation, personal security, and a sense of unity by being a member of the mainstream. In short, I want to be a member of the wet circle, which is a wet circle led by an authority, and I want to be a member of that group. By being a member of the authority line, I want to give deliciousness and warmth to the convenience of the authority that comes first. There is a strong desire to have the authorities guarantee their safety, protect them, and satisfy their desire and ambition.

If you fall outside the circle of authority, your safety will not be guaranteed. Because of the bad conditions that the cold wind blows, there is a strong desire to be able to get out of the way, and to pursue safety according to authority sources. Having them join a group of authoritative sources, affiliates, guarantees an exclusive sense of unity and feels like a warm pseudo-family group. In this case, the authoritative source emerges as a maternal wet presence, satisfying the desire of the Japanese to be included in motherhood, large warmth, to have a sense of unity with each other, Authoritarianism can be called wet authoritarianism, maternal and maternal authoritarianism.

Traditionally, these two authoritarianisms have been used confusedly in Japan. In other words, the term authoritarianism in Japan still refers exclusively to dry paternal authoritarianism like the Germans, and lacks consideration for wet maternal authoritarianism. In the future, it will be necessary to separate them as different things.

5. Authoritarianism and pride

Authoritarians generally have high pride. I want to be authoritative because it is related to my desire to be high. Or, in marriage affairs or the like, the desire to foil oneself with educational background and qualifications is a manifestation of authoritarianism. Japanese people have been working hard to make themselves known in the world like Europe and the United States, to join the ranks of top countries, to look down on other Asian countries, and to make a difference. There is a clause, and in that regard, Japan can be called a “high pride society”. Such a desire of the Japanese people, as well as a longing for the high authority of the prestigious reputation, can be called authoritarianism.

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About the backwardness of Japanese society

[Summary] Japanese society is a "regressive society" in which the progress of science and technology is always one step behind that of the West. Whether it is a transistor or the Internet, the discoveries and inventions that have brought about great innovations in science and technology around the world are almost all from the United States and Europe, and have not come out of Japanese society at present. The reason why Japanese society becomes a backward society is that women are strong in the society, fear of stepping into unexplored fields with safety first, and wet society mainly with settlement agriculture. , Because you don't want to step out of where you are.

Japanese society is a “regressive society” in which the progress of science and technology is always one step behind that of the West. Whether it is a transistor or the Internet, the discoveries and inventions that have brought about great innovation in the world's science and technology have come almost entirely from Europe and the United States, and few (if not none) have come out of Japanese society . Is the current situation. Also, like the example of Koichi Tanaka of the Nobel Prize in Chemistry, even if discoveries and inventions came out of Japanese society, they were not initially evaluated in Japan at all, but were recognized and appreciated by Western societies. The phenomenon of knowing and rushing to evaluate in Japan for the first time is occurring repeatedly.

It is thought that Japanese society does not have a mechanism to motivate scientists to make new inventions and discoveries, and does not have a mechanism to evaluate new inventions and discoveries. This is because Japanese society values the precedents, customs, and customs, and is based on the idea that new inventions and discoveries are feared as having the potential to change the way of existing society. it is conceivable that. For this reason, Japanese society is constantly “regressive”.

So why is Japanese society a developed country for ten thousand years? The first is the fact that women are very active in Japanese society. In this context, some say that women are discriminated against as vulnerable in Japan, but in fact they can be compared to women who are mothers and mother-in-laws in Japanese society. The fact is that there is no presence with power.

Women put their actions first in self-defense and security, fearful of the unknown, do not know what dangers are waiting, and go into unexplored fields where they do not

know what will happen. I don't. In a society where women are strong, feminine thinking permeates the society as a whole and everyone tries to avoid entering unexplored fields. In the meantime, all men with strong powers, without regard for the dangers of unknown fields, will be brought to the advanced type of society, which is a type of society that advances rapidly, with all the outstanding results. .

The second is that the Japanese society is a wet society that mainly focuses on agriculture that does not move into one place. In an agriculture society, the idea of things tends to stay in the place where you are and do not go out to a new place. Because of the main purpose of agriculture, there is a tendency for lack of liquidity in the concept of things in other fields such as industry. For this reason, entry into new fields is delayed compared to a dry society where nomadism and livestock are highly liquid.

From the above, it can be said that the reason why Japanese society has become a backward society is that women are strong in the society and that it is a wet society mainly in agriculture. Some say that the remarkable discovery and invention of Japanese society is that education is biased toward memorable type of studying for entrance exams, but it is not the cause itself, but the way of thinking of things is biased by precedents Isn't it necessary to look at the fundamental causes of society being feminine and wet, so that the memorization bias, which pokes into the corners of a small box?

05/19/2007 05:08:06 AM

About mountain-type society

-Archetype of Japanese society-

Japanese society is dominated by mountainous terrain and the rivers flowing from it. In that case, the places where people live are created along rivers that form a tree-like directory that flows down from mountainous areas. The trunk of each tree is a large flow near the estuary, and the branches of the tree correspond to flows of smaller and more fragmented valleys from the upper stream to the middle stream.

Each tree-shaped riverside zone is interrupted by high mountains, and there is no mutual traffic. People live along the river and create communities with high closedness, exclusivity, and sectionality that are isolated from the residents alongside the river, and the nature of such communities is the origin of Japanese society.

Japanese society, like the upstream of rivers, has several small village communities at the end, and at the same time as rivers merge with other rivers, a town of material collection and dispersion is formed there, and furthermore, rivers It is a characteristic of Japanese society that a large city is formed at a position where it merges or thickens and flows down to the estuary.

The flow of people and supplies in the local community matches the existence of rivers and merging patterns. In the same way that rivers form upstream, in a tree-like manner, and in valleys that are separated from each other by mountains and cannot be connected to each other, in Japanese society, villages that are formed in a tree-like manner along each river form mountains. It is completely isolated from other river settlements.

Each river and the tree of settlements form a closed section, which is deeply spread throughout Japanese society, and is a form of sectionalism in governmental offices and corporate organizations (for example, in the case of governmental offices, there is " ") it is considered to be the source of.

Upstream sections (both actual riverside communities and government and business organization charts) are formed through larger administrative and organizational units = "distribution areas" that are formed downstream and where they merge with other rivers. However, there is no exchange of people or supplies with each other.

As you move downstream, the distribution of tree-like people and goods becomes more concentrated, creating large cities. The distribution and communication of tree-like people and goods are performed according to the river flowing in a tree-like manner between the mountains, and each tree is separated by mountains, and the isolation and blocking of valleys is high, A society in which sectionalism occurs can be called a "mountain and river society". Japan is a typical example of this “mountain river-type society”.

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About Japanese adaptation and trends, air sensing antennas

The Japanese are sensitive to reading the atmosphere and air of the place, where and how they are going. He keeps trying to stick together and keep antennas in order to detect movements around him, so as not to be left behind by everyone's movements. Focus on the surrounding air.

The point is that you are reassured that you are with everyone, that you are constantly working in a group and that you are careful not to be left out of your group and be lost. Each person is busy with information gathering to keep up with the trends, topics, and trends. This wet liquid molecules group movement patterns (author pattern W is called) is the same as. In the pattern W , each particle progresses slowly in the same trend, together, in a group, keeping pace with the other particles surrounding each other.

In short, it is better to be the same as everyone, and seek a sense of unity with the surroundings, and take great care not to get out of the inner circle and not to be separated. They try to adapt to the movement around the micro, but no one knows where to go about the macro. The point is that each person is trying to go in the direction of the surrounding people, and it is not possible to decide in which direction to go. The sum of the direction decisions is the overall direction of travel. As a result, no one knows what direction the group is heading in, and nobody can decide clearly, it depends on the place, the atmosphere at the moment, the air, and it changes.

If you do not constantly read the delicate, delicate air flow around you with the antenna fully open, you will leave yourself alone. In short, it's the same as being dismissed. At the bottom is the wet desire to cooperate and synchronize with the surroundings, to keep up with the movements of the surroundings, to keep them from leaving, and to maintain a sense of unity with the surroundings. This is in contrast to the dry desire to want to behave independently and independently of the surroundings.

Such an idea leads to a great deal of adaptation to the people and leads to whole and holisticism, which is oriented

towards moving together as a whole. In this case, there is a thought that it is more desirable to walk ahead or to go ahead than to follow up later or drop off late. The idea is occasional, and the forward and progressive in the whole is respected as a superior. Of course, there is a risk that a person trying to go ahead may run too far ahead and, if he notices, walk alone in a direction different from the surroundings. This is linked to the idea that running ahead and walking alone is not desirable and hates.

The bottom line is a society that deviates from the overall trend, and who hates those who walk, run out, spin out, be late, and drop out. So everyone is working hard and desperate to keep up with the trend, or at best to stay in the position of leading the trend.

Those who can occupy a dominant position in Japanese society are (1) well fit in the whole circle, (2) they are progressive and keep their forward and forward positions in the whole. , (3) it is yet, it is like blaze a trail of the entire movement to not to walk alone, such that in a way that will pull everyone "trend makers".

Another is related to slow movement. Japan is a type of society that does not move quickly and independently, but rather moves forward slowly while working together. This has led to a slower social progress compared to a dry society of individualism (Pattern D society) like the West .

05/19/2007 05:12:44 AM

Japanese who like "concentration"

Japanese people are fond of concentration. The extreme concentration of administrative and economic functions in Tokyo is a good example. I like to concentrate urban functions and living spaces in one place and pack them in a gyukyu.

In short, it is thought that there is a strong feeling that you want to go to wherever you live and where you live. It seems that there is a widespread perception that it is evil to be alone, separated from the surroundings, bad, and good together.

People in this country like to gossip about others, beat their backs and stare at others curiously, constantly looking for attention, gossip, targets, There is a habit of receiving a barrage of fire at once. The point is that there are many people who want to go and get together wherever they are interested, which creates a concentration of attention and gossip.

The energy of people's interest tends to flood into a single target location as soon as it is found and wanders in search of a destination, without knowing where to go. Targets are the focus of attention, booms and trends. Attention, "concentration" of rumors occurs.

In this case, those who are spotlighted or gossip generally tend to look themselves out of sight, escape to a safe zone, and measure themselves . Skillfully avoid being a participant, and decide on Takami's spectacle. The gossip and the target of attention are a kind of scapegoat, and can be said to be the target of blood festivals and bullying. The gossip, the people and organizations that have been the focus of attention are usually met with the worst of others, such as being shuffled and privacy shattered by the people around them. Especially when it comes to scandals and

blame, they are often subjected to relentless intensive attacks, crammed close and bullied.

Japanese people are wet not only because they like to have a sense of unity and connection with their surroundings, but also because they like to bully people who are in bad positions and sneak up on them, Is also a major factor. It is thought that people of frustration, energy of stress wander in search of an outlet, and accidentally make mistakes, smell a prominent person, and intensively flow into it.

Once you've been the subject of hot and gossip barrage, you can only shrug and wait for the storm to pass. It is true, however, that it does not take long before people get tired of hitting them with barrage and start looking for other objects. People who are crazy about getting a barrage of fire will usually forget the target they were attacking and turn to the next one when they find another new target. If you endure the storm, you will be able to return to a peaceful life, just like the fine weather after a typhoon.

Japanese companies, while it is under attack by that caused the scandal and accidents such as single-mindedly continued to head down, the storm is past, where people of interest is headed elsewhere, had been secretly refrain CM It is considered that the restoration of the original state is often performed. As soon as the people who had come together and were exposed to the barrage had found another prominent subject, they soon forgot about the subject that had been exposed to the fire, and got bored and switched to another object instead. It is common to see that they rush intensively.

The Japanese love of barrage and the forgetfulness and tiredness that are compatible with it are concentrated on energy, and the targets of barrage due to wind, rain and

storm are changed one after another and moved. After a long time, it resembles a "typhoon" or "tropical cyclone" that returns to its calm as if nothing had happened (apart from the remains of the barrage of the barrage) . This can be called the "Japanese = typhoon" scheme or model. The point is that many Japanese have a typhoon-like character.

This area is related to the explanation of the typhoon character of Tetsuro Watsuji's "Futoshi" that makes it easy for Japanese people to heat up and cool down, but unlike Watsuji's explanation, the writer uses the energy of each Japanese person. Forming groups, groups, and concentrating on the poles, rushing to the target on the spot, rushing to barrage, and rushing to the atmosphere of the spot on an ad hoc and non-directional basis The nature is called "typhoon-like".

The frequent occurrence of "concentrations" such as barrages and attacks is considered to be characteristic of the people of the country. In essence, it has a strong “next-root nature” and wants to go to places where people are gathering, with curiosity, “Why are people gathering?” “What are you doing?” “It looks interesting” Respect for the privacy of the subject is secondary, and they may swarm or squirm at a glance. The strength of the tendency to go to the places where people gather also supports the Japanese concentration and fondness for concentration.

The Japanese attitude of wanting to gather and flock where everyone is is strongly linked to their desire to stand out, attract attention and become a celebrity. The point is that there are quite a few people who want to be actively focused. As in Western societies, there is an emphasis on "distant, separate-oriented personality" and "dry personality" that seek to be individual because they are independent individuals that are different from others, and

that they want to be individual. Unlike society, in Japanese society, there are many people who try to be individual in order to not be buried, attract attention and stand out in everyone. The point is to try to be prominent and individual in order to attract and gather people around you, and to emphasize individuality with the aim of concentrating attention and concentration on your gaze. Such emphasis on individuality for gaze and attention can be referred to as “concentration-oriented individuality” or “wet individuality” in distinction from European and American style of dry individuality.

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About synchronous society

-Features of women's society and Japanese society-

[Summary] The Japanese people or women are not interested in theories, theories and ideas themselves, but deeply in their minds that they do not care about ideas themselves. Rather, the real purpose is to gain the sense of companionship and sense of unity and enjoy by sharing the same thoughts and theories at the same time with the surrounding peers, and ideological religion is merely a means for that purpose. In order to maintain a wet and maternal sense of unity with the surroundings, a society like Japan that aims to simultaneously share ideas and topics with the surroundings at the same time is referred to as a "synchronous society." Name it.

(1) Synchronous society

Men and women are likely to have very different objectives about what information they get. While men focus on obtaining accurate information as a means of achieving some goal or women, women are more likely to share information with others, It is thought that it is often the purpose to join inside.

Women watch TV, watch the same programs as their friends, and watch to be able to join the circle of conversations with their friends. The point is not to get the information itself, but to watch the same TV program to enjoy the feeling of wet unity with the colleagues because they share the same information and get excited with the colleagues. In that case, the content itself is secondary, and the information is nothing more than a compassionate dashi.

This applies not only to information acquisition but also to general purchase and consumption behavior of goods. They have the same common consumption experience, such as going to the same store or buying the same thing, to get them around or join a conversation with friends. Life and consumption should be adjusted to the surroundings. For that, it costs the same level of money as the surroundings.

This is in contrast to the dry, masculine way of trying a new and different experience alone.

This is the case in the religion of thought. For example, the gender-free philosophy brought to Japan by the highly patriarchal European and American societies is based on the motto of establishing "personality" that is neither masculinity nor femininity. It emphasizes differences and differences with others, and leads to a loss of mutual sense of unity and sympathy with each other, and imposes a dry and fragmented individualism on each person. This is a

standard for men, one of the strategies for masculinizing women and weakening women's power.

It is the fact that Japanese intelligent women are ignorant of this and are working hard to eliminate gender discrimination and gain a society that is advantageous to them.

In this case, Japanese women are unaware that the content of gender-free thought is harmful to themselves, but on the other hand, no matter how much ingestion they take, it is not harmful in the first place. Is also possible. That's because, for them, the Western ideology of dry, male-centered content, as opposed to heightened maternal unity, is just a dash of sharing and strengthening the wet togetherness of their peers. Because.

Intellectual women in Japan all share and share a dry patriarchal ideology together, but in fact, they share the same thoughts, strengthen their unity, It's a pleasure to be immersed in a sense of unity. Whatever the content of the thought is actually good, the only reason why the idea is derived from Europe and the United States is that it is advanced and something cool, so I am trying to imitate it, and I have a deeper thought beyond that Not.

It doesn't matter that seriously applying Western ideas to themselves is harmful to them. The philosophy is to be mastered together by peers, to strengthen the unity of each other, and to try to excite them. It is the true hidden purpose of such philosophy acquisition that we want a sense of unity and equality among our peers.

Paradoxical phenomena have arisen in Japanese women, in which they share hard-working together with dry thoughts in order to share a wet sense of unity with their peers. The reason for acquiring Western-based ideas is that they have

the advanced and good-looking European and American philosophy and want to gain an advantage in their peers. In essence, for them, Western thought is nothing more than a dashi in order to gain an advantage as an authority among peers.

The reason that dry patriarchal thought is not harmful (does not respond) to Japanese women is that, for them, thought and doctrine are merely tools and means for raising friendship. It doesn't matter what the contents are, it just makes up themes that fit the occasion.

In summary, they are obsessed with working with and synchronizing with others, and at that time they are constantly switching to advanced ideas that can share a sense of unity with others. At that time, it doesn't matter what the philosophy itself is, it doesn't matter what the philosophy is, and it is important to have the same philosophy at each time. The real purpose is to synchronize thoughts with the surroundings. In this regard, Japan's intelligent women, respect that synchronize with the surrounding "synchronous society" (synchronous society) with each other to act as a member of. The concept that values the synchronization between these members is, "synchronization principle" (synchronism) called a. And this "synchronous society" is also a characteristic of wet maternal Japanese society.

Wet people like Japan do not care about theories, theories and ideas themselves, but think deeply about their thoughts. Rather, the real purpose is to gain the sense of friendship, a sense of unity, and enjoyment by sharing the same thoughts and theories with the surrounding peers, and ideological religion is merely a means for that purpose. By sharing the same thoughts, enjoying a wet and maternal feeling, such as a sense of unity and a sense of friendship,

Japanese scientists, researchers and others who originally intended to test objectively dry doctrines It is the true hidden purpose of the academia they create.

In short, the ultimate goal is to be friends who believe in the same doctrine, and the doctrine is the subject of "joint religion." And the true hidden purpose is for those who believe in the same doctrine (this is a lot of those who are teachers and disciples) to form cabals, form factions, and enjoy a sense of unity and friendship with each other. It has become. In short, for Japanese scientists and researchers, doctrines and scientific theories are nothing more than fulfillment of the end goal of gaining a sense of unity and enjoying belonging to the same doctrine religious group. .

Also, in this case, whether you follow the same doctrine or scientific theory determines whether you can be accepted by the doctrine religion group. In that regard, theories and scientific theories that should be objectively analyzed are used unexpectedly as stepping stones of religion. In order for the influential faction you want to enter to continuously accept it, you have to follow the doctrine and scientific theory of the faction's purveyor.

This is the true reason why Japanese academia is theoretically inferior to dry Western countries. Or, it is more important for Japanese Christians to "believe with their friends and everyone around" than to believe in dry Christian thought itself. An accent of emphasis comes toward "with everyone".

A "synchronous society" can be said to be a society in which everyone takes the same action all at once, and a society in which everyone aims at raising the sense of unity by espousing the same ideas all at once. The point is a society that uses the same thoughts as a means of maintaining a

good group by sharing the same thoughts at each time. At that time, they all try to have a sense of unity with each other. The content of the topic and the philosophy of the philosophy is not much asked. The goal is to have everyone share the same philosophy at the same time, to enhance mutual wet unity and to swell. This is the reason why synchronous society like Japan is basically thoughtless and tends to take random measures on the spot.

When everyone gets tired of the topic that booms, it is a repetition that everyone switches to the next topic at the same time as a torrential downpour and it becomes a boom again. In that respect, the content of the philosophy we all espouse at once is not fixed, but is constantly changing. Synchronous action is essential for those who like wet mutualism to maintain a sense of unity.

The characteristic of members of a synchronized society is that everyone concentrates on one topic or idea all at once, and if they get tired of it, they switch to another topic or idea one after another. At that time, everyone in the wet synchronized society is sensitive to where people are gathering and gathering, and they go there to keep up with the topic and to be with everyone. Try to do this. And once people start gathering, the number of co-owners and sympathizers on the same topic increases in a snowball manner.

"Sharing topics at each moment" and "acquiring and maintaining a sense of mutual unity" based on this are the ultimate goals of a wet synchronized society. Regarding a topic, sharing is the purpose itself, and the details of the topic do not matter. The image of the topic, the coolness of the appearance, and the advancedness are important. The point is that the topic is learned by yourself, and the impression of the other person when wearing the topic is

calculated in a high calculation.It is important to improve the impression given to the other person and to gain an advantage That's it.

In the “synchronous society”, it is the leaders and leaders of the synchronous society that precede everyone with the topic that they synchronize, and put out the topic first, and their status is high. They, the leaders, are one step closer to a new topic than everyone else. At that time, if the content of the topic is too advanced, everyone else can not follow. It is the ideal leader of a synchronized society that is able to keep up with everyone, and to present content that is not yet known.

In this case, "advanced" new topics are less likely to appear in a wet society such as Japan, and new discoveries and new trends in a dry society such as the United States and Europe will be adopted as advanced topics. A leader in a synchronized society like Japan is required to be familiar with advanced topics. No matter what you do, it is considered that topic consumption in the "synchronous society" is performed in the following order.

(1) The leader gives a new topic.

(2) Everyone starts eating new topics at once. Discard the previous topic just before.

(3) For a while, everyone is excited about the topic, like a torrential rain. Topics are consumed in the form of booms and trends.

(4) Everyone gets tired of the topic. → Go to (1) .

The key players in a synchronized society are women who value mutual intimacy and members of an agricultural society such as Japan, which has a large

influence. Synchronous society can be said to be a wet society in respect of the sense of unity.

(2) Synchronization awareness

In a synchronized society such as Japan, those who joined the organization at the same time, even if they are unrelated others, are born into the organization at the same time and are like family members, and they become friends and solidarity with each other. The idea is that people should act together and receive the same and equal treatment. This can be called the word " conciousness of synchronicity " .

It is envisaged that all of them will be "newcomers" to schools, government offices and corporations at the same time and at the same time in April every year . "Time and time synchronization" is important. It is deeply required that "synchronizers" who newly join the organization at the same time should receive uniform, identical and side-by-side wet treatment. Therefore, if there is a difference in salary or promotion between the same people, those who are late will be shocked and will strive to reduce or close the difference. This is not a free competition, but a “synchronous competition,” which is headed toward uniformity.

Synchronizers, even though they are originally red strangers and unrelated people, are intimate, united, accustomed to each other, united, and in tune with each other. Such a feeling of wet unity is budding only between those who have entered the same inner group (Uchi) at the same time .

The in-group is usually assumed to be a school, a government office, a company, etc., but in some cases, a local community such as a family / relative network or a village is also assumed. Alternatively, if the entire Japanese

society, was regarded as a huge in-group, the same year of birth, of the same school year (was the) person each other, it can be said that with some strong synchronization consciousness.

This synchronization consciousness does not occur with Yossies other than the in-group they belong to. The fact that they joined the same group together at the same time is important for the generation of synchronization awareness. In addition, the condition for creating a synchronization consciousness is that the joining group is in a blank state with each other and is not stained with the color of another group. In short, it is important that the colors of the recruiting tissues gradually become the same at the same timing as each other, and that the synchronization of the colors is important as a sign indicating that the recruitment to the same in-group has been performed at the same time.

In addition, this synchronization consciousness has a deep connection with senior / junior relations or seniority relations. The point is that people who enter the organization at a later timing (juniors) should receive much lower treatment than those who enter at an earlier timing (seniors) . Or, the junior does not overtake the senior in the treatment (such as position within the organization) . This is typically found in Japanese government offices.

In the synchronous treatment, treatments are arranged side by side between those who joined the in-group at the same time, and the slices arranged side by side like the stratum from the bottom in order of the joining year while keeping the parallel state. It is a characteristic of member treatment in a synchronized society that seniors in the upper layer get

side-by-side and receive higher treatment in synchronization with each other than juniors in the lower layer.

This synchronous consciousness is the same as rice cultivation, which germinates, grows, and is harvested and harvested at the same time every year in connection with rice farming. In short, crops are managed and grown on a yearly basis, and it is thought that synchronization consciousness is traced to human relationships. Another source of synchronization awareness is the precedent in society, the orientation of tradition. It is based on the idea that seniors with more precedents are always higher than lesser ones. Also, by entering the school at the same timing every year and taking the same classes all at once, the precedent, the accumulation of disciplines in the mind is aligned for each grade, and it is based on the idea that it is synchronized It can also be said.

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High precision / accuracy and Japanese

- relentless pursuit and the international competitiveness of the "model" -

Japanese are good at making high-precision products such as those found in semiconductor manufacturing equipment and small digital cameras. In addition, precision is valued to minute parts. For example, it appears where railway companies keep train times in seconds.

This value of precision, accuracy, correctness and error-freeness, for example, has led to people not being able to

speak English in public indefinitely. A strong connection with the surroundings, a sense of unity, and a concern for the eyes of the surroundings, Japanese people who laugh, embarrass, or lose their body by making mistakes or failures in front of everyone. I'm afraid of being a sword. That has undoubtedly created a strong demand to act "right" without failure. The stance is feminine security first, authoritarian, and must not approach or mimic
the existing (existing) correct answers recognized by authoritative sources, such as prominent scholars and the central government. There is a tendency to pursue.

The point is that you are not good at creative thinking that creates new ideas from nothing, and you cannot create anything from nothing. Nobody can do anything without a precedent that guarantees “correctness”, such as textbooks, textbooks, and examples written by authoritative sources. It is desirable to mimic such a "right" example as accurately as possible, and he is really good at it. Studying at Japanese schools involves reading the contents of textbooks that are equivalent to the absolute correct answer set by authoritative sources, such as poking in the corners of a heavy box, as seen in college entrance examination measures. You need to memorize it accurately. It can be said that this is largely related to the acquisition of a sense of detail and accuracy in Japanese.

This focus on precision and precision is a great tailwind when conquering areas where there is already a clear answer and goals to catch up with. The ability to imitate and polish the right example accurately and finely to the finest points without errors is, for example, catching up with electronics and automobile manufacturing technology from Europe and the United States, catching up with unrivaled precision By creating internationally competitive products, he has helped boost Japan into a rich economic power.

At present, in order for Japanese society with a tendency to be wobbled to regain vitality and prosper, we must carefully maintain and develop this long-established dedication to high precision and accuracy, and utilize it in the production of products in various fields. I think that the most important thing is going on. It would be better to focus on fields that require high precision and correctness. On the other hand, it may be better to give up if you want to be as creative as the West.

However, even if you study at school, if you have to spend a high cost and memorize the contents of the example exactly in detail, it will not be a useful year to learn, it will be a production-research and development site of a company Should be memorized with practical and functional content that directly contributes to human adaptation to the environment.

The theory of authority is often rooted in the theory of Western scholars, but among them is the theory of dry Western society, such as the emphasis on individualism and originality. Although it is suitable for, it is often unfamiliar to wet Japanese society, and it often contains content that is not very effective even if it is copied as an example. In order for Japanese to imitate Western theories, it is considered necessary to convert the dry part into a wet one in advance and then imitate it. However, in practice, such conversion is not performed, and the reality is that the theory of Western scholars is regarded as "the government theory" by "swallowing".

Such an orientation toward "correctness" is a matter of criticism, criticism, and ridicule of trying to protect the "correct" movement according to the correct answer, and regards deviation from that as "error," "mistake," or "failure." set to target. Extremely hates failing and making

mistakes. It is hard to accept the idea that errors are inherent in humans (humans are wrong). Regarding human error as the individual's personal responsibility, lack of competence, and lack of attention, it is difficult to think about the problems of the organizations and systems behind it. After all, the Japanese have a strong belief that humans should move correctly and according to the example, and that gives Japanese the ability to operate and build social systems accurately and minutely. And contributes greatly to the development of society and the economy, while at the same time bringing obsessive adherence to the `` correct answer '' to people, leading to a lack of social margin, intolerance to human error, and a lack of originality. I can say that.

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Japanese and Chinese

-Differences in national characteristics and the roots of commonality-Similarities and similarities between Japanese and Chinese (Han Chinese people) can be summarized briefly as follows. Japanese and Chinese are both agricultural people, mainly in rice and upland cultivation. In that respect, we prefer to stay in one place and not move, like group or group behavior, value mutual sense of mutuality, psychological connection, respect for humanity, attach importance to relations, wet, feminine, wet and feminine However, they have a maternal personality.

However, it is true that the two have significant differences. The biggest difference between the Chinese (Han Chinese) and the Japanese is that they differ greatly in their own inner group, that is, the extent to

which they can regard them as “Uchi” that can have a sense of intimacy and unity. In the case of the Chinese, the scope of "Uchi" is limited to the genealogy of the paternal relatives (kins) that has been in existence for over a thousand years . Anyone who has the same surname and is included in the same kin group will have a warm and intimate family relationship, while all others who are not of the same kindred of the paternal lineage will be "Yosou". Being placed in a cold relationship that is unreliable.

Employees who belong to the same patrilineal family as the company, including the company, have a sense of “home” with the company and participate in management with a sense of unity. In other words, others who belong to the same paternal lineage group, "Uchi", participate and intervene in the management of the company more and more familiarly, with the consciousness that the company is the property of the entire clan. People of the same family are united because of a strong sense of unity and connection, and a relationship of esotericness is widespread, and it is very flexible.

In contrast, employees who do not belong to the same patrilineal family as the manager have a cold "Yoso" consciousness to the company, never have a sense of unity, and have only a temporary stool consciousness. In this case, even if you teach the technology at the company, you do not have a sense of unity with the company, so you do not have the consciousness of trying to settle in the company, and "run away" the technology taught quickly, and another more advantageous I go to a company. Unless they are connected by the same patrilineal relationship, the next company that has moved will still be approached with the consciousness of reveling as a temporary stool.

Taking this part alone, the Chinese look like individualists, but are in fact considered to be wet collectivists who are strongly united with their paternal relatives and have a strong sense of belonging.

Intimate relationships with others who do not belong to the paternal lineage are personal friends and friendships.

Chinese people with these characteristics are different from Japanese people in the following points.

(1) First, the degree of emphasis on blood relations differs greatly between China and Japan. The difference is that in Japan, only a small part, such as the Imperial Family, wrote and preserved the genealogy of such patrilineal blood relatives, while in China, the very common folk also drew genealogy of the patrilineal blood relatives for millennia. You can keep them in units and look at the genealogy to see where you are in the genealogy. In contrast, Japanese people are not as conscious of blood relations as China, and it is rare at the ordinary level to maintain genealogy every thousand years.

(2) Second, in Japan, even if they do not necessarily belong to the same paternal lineage, they can enter into a warm and close relative relationship. For example, people who belong to the same school or company are called "Uchi's school" or "Uchi's company," and have a strong sense of unity and recognize each other as a family. Even if they are not related to each other, they can be treated as if they belonged to the same family if they were to eat the same kettle. In this regard, there are a number of groups that can be regarded as “Uchi”, not limited to paternal relatives. For example, a teacher-discipline relationship at a university may be linked like a pseudo-family, forming an in-group called a sect.

Or, in Japan, when a couple is married, it is common practice for the wife (mostly) to change her family name into her husband's family name by marrying to her husband's parents' home. In this case, too, a wife who is originally not blooded can be changed into a new family member by changing her surname to a member of her husband's family group = "Uchi". It can be said that this is a typical example of receiving treatment.

In this case, it is often necessary to break through university entrance exams and other rigorous exams in order to be included in "Uchi" members. In addition, newcomers to the "Uchi" group (such as newcomers to the company or newly married to their husband's house) are subject to various trials and bullying to be clearly recognized as members of the group. In short, in Japan, a force such as the surface tension of the liquid is applied to the group that does not try to get inside the rebels, and it is difficult to break through, and it is difficult to get it inside, but once it breaks, If you are put in your home, you will be treated as a member of "Uchi" and a member of the same fate community because of your strong sense of unity, and the same as that of a family connected by blood. This is as if the group had a membrane separating the inside and outside, and for example, it felt similar to the relationship with the sperm that enters and fertilizes through the egg membrane.

Even if they do not belong to the same patrilineal family, they have a similar, wet, strong bond and a sense of unity that can be put together in a "Uchi" relationship, which is a characteristic of Japan compared to China. On the other hand, as long as Chinese do not belong to the same paternal lineage, their interpersonal relationships are, in principle, cold, dry and temporary. For the Chinese, "Uchi" is limited to those who are connected by the same paternal lineage, and lacks the flexibility to extend the scope of "Uchi" to

unrelated relatives such as Japan. In that respect, the definition of the group of "Uchi" is clear. Occurrence of unclear `` Uchi '' such as an organization like a company made by multiple unrelated people like Japan becomes a `` Uchi '' like a family for organization members, expansion of the scope can occur in China Absent.

It is correct in some respects, but in some respects, wrong to regard the Chinese as the same as those in Europe and the United States, who have a strong individualism and have a different social relationship from Japan. It is a fact that Chinese people who do not share the same patrilineal relationship with each other have a dry and unfriendly relationship with each other, and it is true that, in view of such aspects, dry individualistic social relations seem to be mainstream as in the West. is there.

But then, if the essence of the Chinese is dry, that is not the case, but the relationship between those who belong to the same paternal lineage is very intimate, full of unity and wet. Members of the same family are tied together in strong bonds, and the relationships between them are versatile, intensely sweet and harmonious. Moreover, the wet paternal relatives are of a large scale that has been established and formed for thousands of years, beyond the imagination of the Japanese, and the pedigree of such relatives is commonplace to ordinary ordinary people. It is held in.

When a Japanese company expands into China, Chinese employees as well as Japanese employees have a strong sense of unity and “Uchi” with the company. It's easy to assume that you need to educate your employees to think like a thing and try to cut down on the bones for the company.

But if you know that the scope of the Chinese "Uchi" is almost limited to paternal relatives, this proves to be of little hope. Even if Toka matter how meticulously the technical guidance to the Chinese employees, what is abscond immediately move the form to other companies, in the first place, the Chinese employees, a Japanese company, (many Japanese employees take such) their integration, not at all considered to be at the family similar relationship should be co-reduction, cold relationship with each other elsewhere who, because not only seen as a partner of a temporary seat.

In this regard, it is thought that it would be better for a Japanese company to treat individual Chinese employees dry and as a temporary opponent, just as a reveler. Employees regard it as a red stranger (this may be difficult from the Japanese point of view) , and even when giving technical guidance, they do not disclose and teach all know-how. It is thought that it is necessary to stop teaching at the superficial part because it is a temporary relationship that goes away immediately.

Alternatively, it may be necessary to consciously move from the beginning the huge size of the patrilineal kinship group, which is behind each individual Chinese employee, to which each Chinese is close. For example, by setting up a joint venture of a Japanese company with a Chinese patrilineal group, the Japanese company can use and utilize the sense of unity and loyalty to the Chinese patrilineal group.

In terms of Chinese society, it should be understood that separate, non-fused giant paternal relatives, such as multiple amoeba, are constantly in opposition to each other and repeatedly collaborate with each other. It is better not to take the view that society as a "state" has a sense of unity and unity with each other, beyond individual internal groups, as in Japan. To the Chinese, the "state" also appears

to be the property of the patriarchal family to which the leader belongs.

In this way, looking at the difference between Japan and China, it can be said that the conditions under which Japan has an advantage over China can be seen. It is true that China, which overwhelms Japan in terms of population, land size, and resources, is a major threat to modern Japan. Therefore, it is important to determine which points to make a decisive advantage over China.

In this regard, the writer says that Japanese people are united and fused into a common inner group = “Uchi” by the chance that red people who are not blooded with each other enter the same school or company, etc. Being able to form a destined community united with strong bonds far beyond the blood-linked relatives and to unite and achieve the goal is compared to the Chinese who can only move in the blood frame I think it creates the possibility to gain an overwhelming advantage.

In short, the people needed to achieve a certain goal are always difficult to find the right people in the same kin, and need to get help from others in red. At that time, Japanese with a psychological ability to unite beyond the kinship frame have a greater degree of psychological unity and unity to achieve the goal than Chinese who cannot go outside the kinship frame. As a result, it is thought that they will be able to achieve their goals more effectively and win, compared to Chinese who can only think of things within their relatives.

If the Japanese want to gain an advantage over China, then this unrelated red stranger will merge into the same in-group, unite and fuse together, towards a common goal, like a family The ability to unite and unite with strong

bonds (whether it should be called the ability to form an unrelated group) should be maintained and strengthened as before.

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Examination of "Japaneseness"

In traditional Japanese culture theory, the characteristics of Japanese society and culture, such as "collectivism", "closedness (separation) ", "sequence of seniority", and "ame" are actually unique to Japan only. It is a characteristic that applies widely to agricultural societies in East Asia (China, Korea, the Philippines, etc.) . Wabi-Sabi is roughly the same as China's ink painting world and the culture of hermits, though the details are different.

Therefore, it is not so easy to explain where Japanese society and culture are unique and unique. In fact, it is thought that the uniqueness of Japan will come out by having several features that exist in other countries. In that case, other countries, unlike Japan, do not have their characteristics multiplied.

The author considers that Japanese society has uniqueness that no other society has by having the following three characteristics combined. In this case, each of these features may exist in other societies alone, but if we narrow down by taking the AND of each, it will be only Japan.

(1) Settle and settle in one “agricultural” place and live by cultivating plants (such as rice cultivation) . The

characteristics derived from this attitude are "wet" and "feminine" as described below.

(1a) "Wet" mentally sticky to each other, sticking together and not moving much, creating an exclusive group. He is a collectivist who likes to act in groups. We value synchronization and cooperation with others, and our ego is weak. It is characterized by lack of privacy.

(1b) `` Feminine, maternal '' It is necessary to keep face to face with each other permanently in the same village, so it is not permissible to divide friends, and it is important to maintain good human relationships, mutual sense of unity, and warmth I do. This is a female-friendly life attitude that is good for women, from which the power of women and motherhood in society becomes stronger, and the following attitudes become mainstream. For example, attitude is passive. He puts his safety and safety first and hates adventure. He is an authoritarian who seeks to be self-preserved by authority. The precedent, respecting the elders with the customs (sequence of seniority) , does not value individual creative attempts.

The above characteristics are considered to be commonly found not only in Japan, but also in societies (China, South Korea, Southeast Asia, Russia, etc.) who live and farm widely. On the other hand, nomadic and pastoral societies (Western Europe, North America, Arabs, Jews, etc.) have a dry and masculine culture that is contrary to the above.

(2) "centripetal" paternal family group (for example, the Imperial Family) was used as a foundation (or conforming to it) , was concentrated on one point, to act to create a tissue of centripetal force of the tree structure. This is common to China and South Korea, where family members

eagerly create and maintain patrilineal genealogy and spread out in a tree from common ancestry. On the other hand, in Southeast Asia such as Thailand, family groups dissipate and disperse in a mesh pattern across both paternal and maternal lines, and lack afferentness.

(3) “Unrelated group = formation of a house” Red strangers who are not related are also able to have the same warm and holistic sense of unity as their families if they experience “eat the same pot” by hiring a new graduate. To get into the group = "join our friends". A typical example is to call one's own company "our company."

This is a significant difference between China and South Korea , where in-groups (groups that correspond to “Uchi”) are limited to family groups of the same family name. In China and South Korea, being able to be friends of "Uchi" is limited to those who have a close relationship. The other party other than the blood group, there is the remains of elsewhere who can not be forgive the heart, even if hired by companies, (except in the case of a company of the companies relatives,) to have a sense of unity to the company There is no. Like Japan, you feel a strong sense of unity with the companies you have entered, and think that it is impossible in China and South Korea to spend unrelated people together as members of the same `` Uchi '' as a family Can be

It is thought that the combination of the aspects (1) to (3) is a unique feature of Japanese society that no other society has.

05/19/2007 05:22:16 AM

Japanese are wet

The following is an introduction to my title explaining that Japanese people are wet. Details can be found in my work on humidity sensation, gases and liquids.

Are Japanese people dry or wet? (Collation with existing Japanese theories and analysis of psychological test answer results)

Drying Japan-Expanding "Passive / Autistic Dry" Character and "Semi-Dry" Society-

The Japanese Constitution as Dry Law and Religion-Japanese Law "Religion"-

About dry interpersonal relationships in a wet society

(Reference) About dry / wet sensation / character / society (with psychological test)

(Reference) Which of dry and wet natural environment develops more dry and wet personality and attitude? (Collation with natural environment (agriculture))

(Reference) Relationship between dry and wet society and modernization

(Reference) Group Performance-Proposal of Performance Evaluation Method Suitable for Wet Organizations-

05/19/2007 05:23:21 AM

Japanese are feminine and maternal

This is an introduction to the title of my writing that explains that Japanese are feminine and maternal. Details are included in my work on psychological and social differences.

Feminine personality of Japanese society

Femininity of the Japanese education system

Japanese society is motherhood

The Mechanism of Maternal Domination in Japanese Society-An Examination of the "Diagonal Overlying Structure" of the "Mother-Child Union"-

"Maternal Management"-Understanding of Japanese Companies and Government Organizations by Maternity-

Japanese male = "Mother male" (maternal male)

(Reference) About femininity and masculinity (with psychological test)

(Reference) Maternity and paternity-Comparison of attitudes-

(Reference) Japanese Male Liberation Theory (Critique of Japanese Women's Studies and Feminism)

05/19/2007 05:35:01 AM

Japanese dislike science

Japanese hates the dry, objectivity of observing and keeping a distance from their opponents, like the science of Westerners. It is not good at catching the subject in a cold

release. Science is dry, but that dryness can be avoided by Japanese people. What responds to the science of Europeans and Americans is "technique", "technique", "art" and "jutsu" in Japanese. All of these are worlds of subjective thought with heart and affection, and there is wet integration with the subject and immersion.

Even in the case of `` science '' conducted by Japanese at universities, the main purpose is to maintain a family-friendly, wet human relationship with seniors and juniors belonging to the same university, professors and graduate students who have a parent-molecule relationship, and the means for that As a science, it has a strong imitation. In that respect it is pseudo-science. In other words, emphasis is placed on the wet sense of unity among those who belong to the same school, the same school, and the same network, and as a means of maintaining that sense of unity, we perform science imitation.

The point is to use the theory as a means to maintain interpersonal connections, such as relationships, academics, seniors, juniors, teachers and apprentices, and to create factions. The problem arises that the teacher's doctrine can not be denied.

Even the doctrines we believe in are not subject to objective criticism away from us, but are always subject to unity, affection and attachment. Criticism of the doctrine makes you feel denied yourself, and makes you feel angry or upset. The doctrine is united with oneself, and criticism insults the person himself and becomes resentful.

In that respect, Japanese researchers are not “scientists” but “scholars”. He has a variety of expertise in his major, but his expertise is a suffocation full of affection, affection, and objectionable criticism and reputation. Emotional and

emotional thoughts on doctrine and knowledge, movement with a sense of unity, and emotionally rebutting criticism.

On the other hand, in a dry society like Europe and the United States, theories and theories are calm objects of criticism that are separated from oneself, and it does not matter if they are criticized. Not only will you be criticized by others, but you will also be a cool critic of yourself.

05/19/2007 11:33:01 PM

Japanese society and the deduction principle

In Japanese society, the point of view is not positive but negative, and I try hard to find out if there is any other person's fault, bad place, mistake, error (failure), defect, defect, and find the foot of the found partner Many people seem to be pulling.

It is a way to scold bad places without complimenting others. The method of paying attention only to the negative aspects of the opponent and evaluating the opponent only from that point of view is "deduction principle". Penalists are in a defensive and defensive stance, often with negative, negative and negative thinking. I think it's good to keep something up to date, keep the rules, the rules, and the right things. In that respect, the deduction principle, conservatism, and traditional orientation are closely related. In the deduction principle, we choose "do nothing." Rather than challenging something positively and trying to make something wrong or fail or danger, I think it's better to pass peacefully, peacefully, and peacefully every

day. Ideally, "no mistake" or "nothing happens". In that respect, "do nothing" is the status quo. When a problem is likely to occur, it is also related to "judgment avoidance," which delays judgment for the time being. It is also related to "falcon" lovers who do not like conflicts and conflicts.

In addition, the deductionist is full of unknown possibilities, such as employment and ventures, but at the worst, it has a better status quo, such as a government office or a large company, than to know what will happen from now on Attempt to enter a place with "interest". In the penalty principle, if aggressive challenges, changes and failures are made, it is regarded as a fault and a bad thing. In that respect, it is scary, "depressive" and "feminine". In the deduction principle, there is an aspect that nothing is right and nothing goes wrong. It only tries to be safe, wave-free, dissenting, and justified. Attempts to make sure that the correct answer and correct answer are correct, such as university entrance exams. It is related to "correct answer orientation". In addition, it is related to "authoritarianism" in that it tries to keep the right answer decided by the authority.

Penalties try to avoid any failure. Above all, they fear doing something strange and getting the attention of others. In that respect, he has a "wet" personality that is concerned about others' eyes. Or, they will work hard to avoid public attention and human error. Try to fix the error, and try to bring it right, complete and correct without any defects or flaws. In that respect, it has something to do with "perfectism." Very noisy to ensure safety and security. In a penalty culture, once failed, the damage cannot be eradicated and remains forever. It's difficult to get back up. This can be called “non-challenge”.

Also, even if you attack a competitor or something, the way of attack is passive. In other words, there are rivals and competitors, so you can't help but compete yourself. I think there is really no rival, and it is good that the rivals are in a hung state. In that respect, they hate competition and avoid competition.

Some people like to manage and control things correctly and without failure, and they think that it is best to keep the rules, adhere to the rules set forth by superiors, and not cause problems. . In that respect, it is "management and control oriented". I like to be tight. In doing so, it is a “sadism-masochism” style that obeys the “right” remarks of the superior and imposes one's own thoughts on the lower one as well.

05/19/2007 11:34:54 PM

Experts and researchers

Researchers play a role in elucidating unexplained fields by turning trial and error into darkness. Japanese scholars aim to become "experts" oriented to "correct answers" and "correctness" that can derive and teach the correct answers (correct answers) and advice at all times, such as universities, in detail in the field they majored in. Is the most.

Experts and researchers have distinctly different characteristics between experts who mainly focus on "accumulation of known knowledge and correct advice to others" and researchers who mainly focus on "clarification of

unknown areas". I have. Scholars in Japanese universities are often experts but not real researchers.

05/19/2007 11:39:11 PM

Senior junior system and Japanese society

Seniority and seniority

The seniority rank, which states that "the older the age, the higher the rank," is a limited phenomenon that can only be realized during the period of rapid growth in Japanese society, which is now a thing of the past with the adoption of a performance-based approach The view that it is Is it really right? It is not the expression of seniority that only assumes the upper and lower ranks of people in organizations such as conventional government offices and companies, but rather "senior junior system" = "people who enter first are higher than those who enter later." If you think of it as a more general expression of `` preferred, great, '' you can see that this is still a fundamental idea of society that still has a strong power in Japanese society. Should be done.

Senior junior system and botanical thinking

The seniority and seniority system is based on the idea that "people who enter first can unconditionally become superiors, such as managers, compared to newcomers." It is a way of thinking that the mass of technology, experience, know-how, and knowledge accumulates as we age, and that accumulation unconditionally favors newcomers with less accumulation. In other words, "I don't want someone who came from the front to be overtaken or overtaken by

someone who came later." Underlying is that seniors are overtaken by juniors who come later in terms of ability, management and command system, and if they go up first they are mentally hurt and shocked.

Those who are older, those who are older, have more know-how, know more, and can do better than those who are newer than later, those who are older. The belief that there is and should be is at the root of seniority and seniority. This is a plant-based idea and a farmer's idea. The plant grows, grows, grows, and grows in a straight line. Old stock is always above new stock. This is common to seniority and senior junior systems, where older seniors consider themselves to be above newcomers.

On the other hand, animals reach a peak in their vitality when they are young, gradually lose their vitality, and become elderly and helpless when they are old. Nomads and pastoralists who do animal thinking do not seem to take the seniority and junior thinking.

Reverse human ring structure of human resources

In a senior-junior society, organizations such as companies have a reverse human-ring structure. The annual rings are carved according to the year after entering the tissue, but the annual rings are formed, contrary to the annual rings of plants. The inside and the center are seniors and seniors and seniors, and the outside are newcomers and juniors and juniors. When the inner superior disappears or retires, the next outsider enters the center. You cannot go to the center from the outer periphery. We enter little by little every year.

Seniority, seniority and gender

The senior junior system and seniority system are feminine in terms of gender. The seniority rank emphasizes learning

and experience, and accumulates correct knowledge and skills, so that the higher the age, the more difficult it is to make errors and mistakes. In the seniority hierarchy, we try to accumulate knowledge and technologies that have already proved useful in the area of light that we already know. In that respect, it is a stock-oriented concept. Afraid of going out of the area of darkness from the area of light that has already proved know-how and safety, trying to live only in the area of light depends on the way of safety and self-defense first woman Connect.

In the case of women, old people in the workplace, etc., from the beginning, have a strong power as a `` bureau '' just because they have been there for a long time, and seniors think that juniors are absolutely obedience to obedience Seems stronger. It is becoming more common for seniors to unconditionally exaggerate juniors or to behave in a highly informative manner. In addition, juniors can be captured by feelings like being friendly with seniors, seniors being bosses, and juniors being children. In this regard, senior-junior relationships can be understood as pseudo mother-child relationships consisting of upper, lower, and inclusive relationships with a sense of unity. It can be said that seniority and junior system are deeply related to the fact that they are still major.

In Japan, seniors and junior relationships are also common among men, which is evidence that Japanese men are under maternal control and feminine. If men are strong, culture should be aimed at opening up darker, untapped areas. The dark realms are full of dangers where you don't know what's awaiting, where men who are willing to die are willing to enter, while women who are self-preserving and safety-first avoid or enter. Things.

In such a strong culture of "exploration of dark areas," a younger person is better in terms of pioneering power, pioneering unexplored areas with new ideas outside of the existing framework, even if they have little knowledge. Therefore, it is considered that the idea is to stand higher.

In this respect, seniority and junior system can be said to be of female origin.

Senior-junior relationships and inclusion relationships

In the senior junior system, seniority, seniors must constantly include and cover their juniors. Seniors have to be constantly larger and wider than their juniors. For example, seniors cover a wide area in managerial departments, and juniors cover only a small area. Juniors are not allowed to overtake beyond the area covered by their seniors. The juniors have a skill that is half public, semi-mature and one step worse than their seniors. Seniors are skilled teachers, and juniors remain immature disciples.

It is impossible for juniors to defeat seniors. Juniors cannot catch up with seniors and cannot be exceeded. What was effective before is semi-permanently effective even after, and seniors are constantly higher in preserving tradition, degree of mastery of correct answers, and mass. Seniors are teachers and juniors are apprentices. A senior-junior relationship is similar to a relationship with a mother holding a child. Seniors correspond to mothers containing children, and juniors correspond to children included.

Elderly recruitment issues

Japanese companies tend to have less mid-career recruitment after the age of 40 , but this is closely related to senior junior and seniority systems. That is:-Full-time employees are managers if they are over 40 years old. "Only

those who have a certain degree of seniority will be promoted to managerial positions."-The managerial positions are given priority by regular full-time employees. □ Since the number of regular employees for managerial positions is sufficient, there is no need to replenish them from outside. □ It is impossible for seniors to be assigned from outside as managers because of the rule of the senior junior system that "elders with the same conditions are not lower than younger."

05/22/2007 03:01:00 AM

Escalator Society

□Relationship with Japanese Society□ The escalator society is a society in which once you get on from the bottom, it is ideal to automatically take you to the top without doing anything. Not only school education, but also Japanese society as a whole, each group wants escalators from the bottom of their hearts. Up to that means that they want to bring them to senior schools in schools, or to senior positions in the company if they are a company or government office.

The prototype of the escalator society is compulsory education such as elementary school and junior high school, where people of the same age are lined up for each school year, and the older and older people are automatically jumped up one step at a time, climbing up without overtaking Can be found everywhere. It can be said that this is the origin of seniority in companies. Before entering, it is a competition, but after entering, promotion based on seniority is fundamental. Once you get off the promotion route, you can never go up again. In that regard, the escalator society can be said to be a society in which

everyone goes up simultaneously, hates overtaking, overtakes, and does not overtake.

Another feature is that once you get on the escalator, you cannot go down or change it. Once you get on, you have no choice but to take you up. If you take the wrong escalator, the challenge will not work. The handrails on both sides of the escalator serve as protective walls and cannot be moved. Also, the escalator is passing through a single-track tunnel, and I have no choice but to go up. In that respect, it can be said that the society cannot be challenged again.

If you get on an escalator that is not suitable for you, you will not be able to get down even if you know it is unsuitable, and it will be miserable. Once you go down, you can't get anywhere on another escalator. It is a tunnel to the outside, an escalator closed like a mother's womb. We do not accept outsiders from the middle. Only new riders at the entrance and new graduates who have been screened for entrance exams will be accepted. Each escalator opens and closes the escalator entrance at the same time according to the job hunting of new graduates. If you have to get on an escalator before closing your mouth, you will not be able to get on for a lifetime.

There are already people above and below your steps, and you cannot climb up or down the steps. Those who ride at the same time go up to the top at the same height and synchronously. The person who is on the top climbs up in the form of being carried by a person who comes from below. In that respect, the burden on young people and juniors below is heavy.

The escalator gradually screens out the occupants and sifts them off. As you go up, the width narrows, you can not ride as it is, people who protrude one after another. Like the

position of a government office, there is a limit as you go up and you have to restructure. People who ride together in the same place are synchronous. The person who rides first is the senior, and the person who rides later is the junior.

The escalator society is a side-by-side synchronization society that emphasizes age synchronization. Denial of skipping classes in elementary and junior high schools will have an effect later. The age may be the actual age, or the age at which a company has been in the organization for several years. Those who ride first and those who are older are treated as seniors and seniors regardless of their abilities. I dislike that junior junior ranks higher than senior junior, and junior judge senior judge as over-rights act. I hate being overtaken by someone who was the same or behind me. The boss must be a senior. Synchronized, when juniors are overtaken, when overtaken, they have a psychological resistance, appear incompetent and hurt their pride. In that regard, the escalator society can be said to be an overtaking prohibited society.

It is difficult for younger juniors to teach and manage older ones. People who are middle-aged and dropped off from another escalator and cannot get on another escalator again are because they are as old as their seniors, while they are as young as they ride later.

A born person is a person who has climbed on an escalator from the first entrance. Synchronizations must be within a certain age, and must be below. When learning a job from scratch, it is not permissible to do the same job in the same place as a junior at the age of a senior. A person of senior age must be able to do the job of senior age.

As you go up the escalator, you will be distinguished from other escalators. Each member of the escalator has its own

color. People who have been on other escalators for a long time are already discolored, and trying to get on another escalator are dissonant and disliked as disturbing the harmonization.

The aim is to create a sense of unity by harmonizing colors within the organization. Synchronization has the same color, and my home has the same color. There are people who are colored from the beginning = founders, and people who are initially blank = people who dye in any color. Colored people (sometimes founders, sometimes initially blank, and later dyed deeply by employees) are obedient blank people who dye in the colors they want Seeking as a human resource.

In the escalator society, it is difficult to handle mid-career recruits. Mid-career recruits are younger at the age of joining in that they have newly joined the organization and are treated as newcomers and newcomers. However, they are older at real age and older. Also, the degree of experience gained. Japanese organizations dislike the gap between organizational age and actual age. For this reason, we consider that there is no elderly newcomer. Here is the real reason why mid-career recruitment and reemployment of the elderly are not progressing in Japan.

In an organization, only the appropriate class of age can apply. Elderly people have only managers. We think that we get bigger as we get older. There are many managers in the company. Appointment to a manager takes precedence over internal appointments, and there is no need to pull from outside the company. This is why older people can't find a place to work.

It is hard to order for people older than me. Older people also dislike being ordered by young people. Older newcomers are shunned. This is true everywhere, not just in

companies. Seniority is not limited to companies, but society as a whole. The only way to solve this problem is to create a silver company, a company that only has older people.

Escalators are closely related to motherhood and women. Mothers and women value mutual wet unity and inclusion. It leads to a preference for mutual synchronization, synchronization, integration, simultaneous side-by-side, mutual harmony and reconciliation. This is the psychological source of the escalator society. Individuals do not like dry and free competition, like paternity. Those who have been there before and those who have entered earlier (before) prefer to automatically and automatically rise to the upper seats with new subscribers coming later. It can be expressed in terms of automatic synchronization ascending.

The rising indigenous people are seniors, and the new inhabitants are juniors. It means the same treatment for simultaneous (subscribed) users. That leads to the dominance of those who are old and the bureau. Becoming an escalator society is a manifestation that the society is female and maternally superior. In the agricultural villages of Japan, indigenous people who have lived in the foreground are ahead of new inhabitants who have been migrant later. In that regard, the Japanese mura society is a typical example of the escalator society.

There is a deep connection between the senior and junior system and the escalator society. The intention of the senior junior system is that "I don't want to be overtaken or overtaken by people coming in later." Those who are older, higher in the year, should have more know-how, better know, better ability than those who are newer, born later, and lower in the year. Think that should be high. This is a botanical mindset, and a farmer's mindset. The point is that the old stock should be higher than the new stock. As plants

age, plants continue to grow and grow in power and size. It can be expressed as a direct proportional graph.

On the other hand, in the animal and pastoral thinking like in Europe and the United States, animals grow like plants as they age from an early age, but after reaching the peak in middle age, they grow older as they age. Get sick and helpless. This can be represented as an inverted U- shaped graph. It is the same as the escalator that automatically goes up the ranks as the time and years of botanical thinking elapse, and in that regard, the senior junior society where the older the higher, the higher the seniors, is expressed as an escalator it can.

05/23/2007 01:02:14 AM

Japanese and Amakudari

“Amakudari” is the recruitment of surplus members to completely different organizations that are restructured by higher-ranking companies and government agencies and are lower. "Amakudari" is a term used exclusively for government officials. That is, the government office is "directly under the emperor, direct visit = where the government is located," and from there, the surplus members of the restructured "government = government" are parachuted. It expresses the state of falling down.

However, in practice, "Amakudari" is a common practice in corporations as well as government offices. In other words, the upper and upper organizations (headquarters and parent company) are regarded as “heaven,” “top,” and “parent,” and employees who are no longer needed are sent

to the lower and lower organizations (subsidiaries and subcontractors). Is caught as "Amakudari".

At that time, a person who descends from the upper organization will be assigned to the upper post of the lower organization, so that the birth employee of the lower organization cannot be promoted. They can't help but listen to employees who have gone down the bank for a lifetime. In this regard, "Amakudari" has aspects such as hijacking of the subordinate organization by the upper organization, privatization of the lower organization, colonization, and enslavement of the members of the lower organization.

Sending similar organizational staff to affected organizations (colonies) may include colonial universities (new universities), general hospitals (newly established universities), In the case of medical schools), and the maintenance and expansion of influence.

Alternatively, even in companies and government offices, people from the head office and headquarters may be sent to subsidiaries and branch offices in the form of "temporary secondment." The above-mentioned "temporary temporary transfer" at a company or government office, and the above-mentioned "Amakudari", in common with the transfer of human resources to general hospitals and the like by university scholars, are the same as the transfer of personnel from higher-level organizations to lower-level organizations. On the other hand, the difference is that in the case of "temporary temporary transfer," there are still enough ways to return to the head office, headquarters, or headquarters and become managers. Is that a one-way ticket cannot return to its original superstructure.

05/23/2007 01:08:20 AM

Seniority achievement

Some Japanese companies have stated that the introduction of the performance-based system has made it no longer a seniority system, but in reality, it is considered that the system is operated in a form that combines seniority and performance-mechanism.

-Even now, it is almost age-based that they are promoted to managers and promoted. → seniority

□ However, at the time of appointment or promotion to a managerial position, regular employees are screened, and only those with good grades, those who have achieved results, and those who have the ability are allowed to remain in the managerial position. Unemployed managers who are not able to hold the managerial position and who have not achieved the rest are gradually restructured. → Performance-based

05/23/2007 01:09:30 AM

Failure with Japanese

People in this country are noisy, strict, and constantly monitoring the failure of others. It's a mother-in-law. He feared that he would be embarrassed or be in danger of failing, and he would admit that the authority teacher would be fine and that he would always succeed. The idea of doing what is unknown and doing only what is known to avoid failures and dangers is persistent in this country. Lack of

venture spirit. Banks are more likely to refuse to lend to venture companies.

05/25/2007 09:15:42 AM

Teacher and student society

Since the Meiji Restoration, Japanese society has been busy introducing new technologies and new ideas from Europe and the United States as teachers to this day. On the other hand, Japanese society plays the role of teacher only in those societies where the digestion and absorption of Western technologies and ideas is behind their own. In this regard, Japanese society seems to have a fixed role in the role of teacher, from the European and American societies to students who are dedicated to learning new things. Western societies, on the other hand, are consistently on the teaching side.

From this, it can be said that the European and American societies that have been teaching teachers and teachers all the time are “teachers,” and the Japanese society that has been taught and digested and absorbed the results is the “students society”.

The reason why such differences and division of roles arise is that teachers in the European and American societies are more likely to discover innovative new facts and make inventions ahead of students in the Japanese society. You can say that it is the body. People in the role of teachers enter the `` dark area '', unknown to the sea and mountains, unknown to know what dangers and failures are waiting, ahead of the people in the student role, and various things While making mistakes, you can come up with new

knowledge ahead of time. On the other hand, people in the student-acting society are afraid of the potential danger of the unknown territory, and do not go out of the “light territory” that is no longer dark and is illuminated by light in order to gain safety and security.

The moment when people in the role of teachers failed in the unknown territory, struggled and gained new insights, the moment the `` darkness area '' turned into the `` light area '' is there. Those who have obtained new knowledge by turning darkness into light will serve as teachers and teachers for those who do not yet know the knowledge. In that regard, a society of people with a strong will to fear darkness and try to turn darkness into light can first come into contact with new facts and new knowledge in the darkness. A society of people who are afraid of being afraid of being out of the realm of light and who are willing to stay out of the light domain will become student-society because it is inevitably delayed to come into contact with new knowledge. In that regard, the Japanese who play the role of perennial students can be said to be less timid, reluctant, feminine and less venture-friendly than the Westerners who play the role of teacher. The willingness to boldly challenge unknown territory without regard to danger is clearly weaker than the people in the society of teachers, and the precedent, the greater degree of respect for discipline, is the cause of being content in the role of perpetual student. I can say.

06/07/2007 02:05:57 AM

Borrowed society

Japan is a society that frequently introduces, imports, and borrows technology and culture from foreign countries. In that respect, it is a society where foreign cultural goods are borrowed and can be termed "borrowing society". We are not good at creating something from scratch from scratch, and we already borrow, import, and make small improvements to artifacts that have been discovered and invented by people from that country. I am good at it. The source of borrowing has been mainly from China before and from the United States and Europe since the early modern era.

06/18/2007 03:49:44 AM

Difficulty for individuals to stay in place in Japanese society

If you live in this country, it is difficult to have your own fixed position because of the trend and boom at that time, the group is fluttering here and there. If you keep the position alone, there will be a lot of swearing, lack of coordination, lack of harmonious spirit, disruption of group leadership, insensitivity to fashion, and much more. It's hard to lose. You have to work together with everyone around you, keeping a sense of unity and moving around according to the trend at that time.

Some people seem to have a seemingly fixed position. However, in fact, it simply dwells on the ancient precedent, the tradition that exists as a rule, and simply clings to it blindly (such as the priest of a shrine). It is a heavy attitude, a common attitude among farmers indigenous to a single land.

It seems that the dry attitude of being one person away from the surrounding objects, objectively, calmly controlling himself, observing the objects, is not widely recognized in this country. Everything must be together. Independent action is not allowed (to become one person, indicate that they are marginalized as unwanted person from the population, is to be that bad.) Rather, in accordance with the surroundings, that the blend, the ambient If it is excited, it will dance together with "festival, wasshoi!", And if the surroundings are sinking, it will become "shoborn" at the same time, maintaining the integration with the surroundings at any time at any time It is a feeling that doing itself is a purpose.

06/19/2007 06:15:12 PM

Japanese government neutral fantasy

Japanese tend to regard government decision-making as a prejudice such as the opinion of political parties or the media or a colorless, transparent, fair-neutral, and innocence without specific colors. The civil servants and bureaucrats who work in the government office are the Imperial Family's direct members and the direct guards. As the person who ultimately integrates the shrine, the Emperor uses the function and ability to initialize the color and bias, such as a purse, a miso, represented by the shrine priestess, and to wash out and clear the blank paper, as the final closing of the shrine. Have. In other words, officials and bureaucrats who report directly to the Imperial Family have inherited that ability.

The current government offices are sovereignty of the people and are regarded as a service organization for the

people, but because the United States shines in the sun above the Emperor, It seems to be dyed in the American color, and it blocks out the light emitted by the United States, and when it goes away, it reveals its true nature, an organization directly under the Imperial Family. The bureaucracy of the government office is referred to as "down in the heavens" to the private sector, which means that the bureaucracy is "a person who belongs to heaven" = "a worker who reports directly to the imperial family," Member of the above. " The bureaucracy is free from the influence of the various powers in the country and stands alone, because they belong to the Emperor, who traditionally stands spiritually above all powers in the country Because you do.

In addition, the government has the functions of eliminating and washing away certain political colors by the imperial family's exorcism and miso, which are directly under the imperial family, which makes bureaucrats and officials appear to be fair and selfless. It is. Although their bureaucrats and officials are privately owned groups of the imperial family, the "public" person is a civil servant because the emperor has always been a spiritual ruler, a pillar, and a source of governing the whole of Japanese society. It is called.

06/20/2007 02:23:42 PM

Japanese should be proficient in English early

Japanese should be proficient in English early on. Why do Japanese need to learn English? English is a nomadic and pastoral language and is currently the most powerful and

widely used language. This is because, as a language of advanced nomadism and pastoralists, a more advanced culture is discovered and invented earlier than farmers such as Japan and China, and the contents are reflected in the language as soon as possible. Nomads and pastoralists, like those in Europe and the United States, are male, powerful in paternity, and willing to move into the `` darkness territory '' where they do not know what is unknown, confront danger, trial and error, To light, that is, the latest discovery and invention.

Farmers (females like Japanese) who do not want to come out of themselves from the `` area of light '' that usually knows what is going on when the light hits , Strong maternity) is introduced, copied, and further refined, and delivered as a finished product to Westerners. In order to quickly and efficiently introduce the latest search results from Westerners, it is most important to know the language used by Westerners = vehicles and transmission media of the latest results that Westerners have given. English is the most advantageous in Europe and the United States, because the United States has the most influence. The more you get used to English early in your growth, the better your ability to adopt new achievements and cultures.

Most of what is said to be Japanese are borrowed from Chinese. There isn't much pure Japanese. In any case, borrowing from China will be changed to borrowing from Britain and the United States, but this will not change the essence of the Japanese who have spent their culture borrowing from overseas and self-digesting and improving. Even if you study English as a mainstay, Japanese people will not change as before. The Japanese do not need to be so devoted to the current Japanese language, a borrowed from China that is not very advanced at present. You should change your mind and shift to learning

English, a medium of advanced cultural communication. At the moment, the choice of English is the most influential among the pastoral ethnic groups, so for the time being, it should be selected for the time being. Just transfer.

06/23/2007 04:49:34 AM

Fusion and non-fusion

The biggest difference between Japan and China is whether or not society is integrated. In Chinese society, paternal families and relatives are united with a strong sense of unity internally, but each exists independently and independently, intermingles with each other and never unites into one. It continues to exist separately without being united while being divided into pieces. Domestic politics can be viewed as a disputed power struggle between such disjointed family groups. Everyone thinks only about the family group to which they belong, and lacks the power and opportunity to unite and unite society as a whole. This can be regarded as a "non-fusion society".

On the other hand, Japanese society is based on the emperor's family (and the government agencies of their direct institutions), and people who have eaten the same kettle at companies or schools have a strong mutual relationship beyond their borders. It is a "fusion society" that can form an in-group (fusion group) that unites with a sense of unity. This fusion ability allows those who have no kinship with each other to move together in a selfless mind mentally and united for the country and company.

06/23/2007 04:52:27 AM

Japanese who like learning

Japanese like to learn existing knowledge. Aim to disseminate a lot of knowledge. Learning and accumulating knowledge are themselves self-purposes. It is said that knowing a lot about taking an exam or anyway is great. I'm good at dropping lectures, and I feel like I'm a superior. Speaking of lifelong learning, it sounds good, but it only digests and absorbs for the rest of your life. This is either passive or receiving attitude and lacks creativity. It is a way to stop within the existing frame. No new ideas come out of myself. It all ends up in the sale of others.

07/01/2007 05:57:21 AM

Mother-dependent Japanese society

The Japanese ask their mother to do anything. Many people cannot do anything without their mother. Without a mother, daughters cannot raise children. In the case of working mothers, mothers often take care of childcare, housework and sewing. The workplace and company system in Japan is based on the assumption that there is support from the back of the mother. Not only male employees but also female employees live by leaning on their mothers. If mothers lose support, Japanese society will collapse. Until now, the generation of mothers who have supported young adults and large children in Japanese society has begun to disappear. Until now, my mother has supported me, but a generation that is only supported by myself and has no habit and ability to support my child has begun to become a

conventional mother's generation. If there are only adults who are dependent on their lives and have only experience (getting their mother to do something), what will happen to Japanese society is a big problem.

07/01/2007 05:59:11 AM

Clean (cleanse) , pure white, color, dirt, drop and Japan Shrine

Japanese people often experience the feeling of being washed out and being washed away at the shrine, which has become discolored (stained) , pure white, cleansed, and purified. Applying its effects to Japanese society, the following examples are given. When a person who has already worked in another company and dyed in the color of that company tried to be hired by another company, it was said that if it was dyed in the color of the previous company, it was said that lack of coordination and it was troublesome May be treated. So, you can go to a shrine, receive a miso, and return to a blank white sheet.

People who are discriminated as being treated as "etahinin" because of the occupation that is supposed to be injured, such as processing dead cows and horses, go to a shrine, get miso, and receive excitement after work, Together, they can give the people around you the feeling of completely removing dirt. Doing so will help eliminate social discrimination.

People who have gone to the wrong way, such as crimes and yakuza, can be cut off at the shrine by purifying them.

It is necessary to elucidate the mechanism of why the shrine is perceived to have been cleaned to a white and clean state when it is subjected to a raid and a miso. Also, it seems that temples and churches do not have the same function as purification at shrines. It is necessary to find out why the shrine has succeeded in creating such a sense of cleansing and why it is useless without the shrine.

07/01/2007 05:59:58 AM

Amakudari and the emperor system

The transfer of staff from government offices to the private sector is described as Amakudari. From "heaven" to "below", it is understood as meaning "fall" or "get down". Governments are considered "heaven" and private companies are considered "below". It shows that there is a gap between government and the private sector. "Heaven" is thought to mean "Emperor". "The emperor's vassal, direct participant, direct reports, garrisoner, and bureaucrat fall to a lower-ranking civilian parachute." This can be considered as evidence that Japan is not a national sovereignty, which is still the same as before the war, and that the emperor or emperor's vassal and direct participation are sovereign nations.

07/01/2007 06:02:16 AM

Parents and children are equal relay runners

The relationship between parent and child in Japan is wrong. In Japan, the dominant view is that parent-child relationships are considered as a hierarchical relationship and a submissive relationship, probably due to the influence of Confucianism in the Edo period. For example, terms such as parent company, subsidiary company, or parent molecule are used, and in each case, the disparity in position is clearly defined, such as parent is above and child is below. But that is wrong.

The relationship between parents and children is the relationship between relay runners and athletes who pass the culture of adapting to the environment between generations. The preceding parent gives the child a baton that he has inherited from his own parent, and if he succeeds, he dies in peace. The relationship between relay runners is basically equal and equal, with only a temporal context.

Since children are born in a fresh state, parents give them various wisdoms to help them survive better, but in Japan it is important that they have that knowledge and knowledge. Parents with more wisdom tend to be more powerful and higher, as they tend to be higher and higher. However, it can be said that children with youth are better at being able to adapt to new situations, adapt to the environment, and to develop new fields, so if you change your perspective to emphasize these points, It can be said that parents and children are equal. Also, the relationship between the parent and the child is genetically observed, and half of the child's body is the parent itself. It is impossible for a parent to be biologically equivalent, greater than his own alter ego, half body, and superior.

07/19/2007 04:47:21 AM

Inward-oriented, inward-looking society

Japanese people are only interested in the group to which they belong, and have little interest and consideration outside the group. Then, they try to shake topics that are always limited to the inner ring and receive the inner ring. People outside the group do not know what they are talking about. If you are not in a group or unfamiliar, you will have a feeling of alienation that you cannot follow the topic.

By being excited about topics that can be understood only within the group, you can enjoy mutual sense of unity and unity within the group, check each time that you belong to the group and that you are accepted as a member. It can be said that there is. If you don't communicate closely with each other and share experiences with each other, you'll be left behind because you can't follow other people's topics. Eventually, they are excluded from the group.

In order to avoid that, he desperately tries to follow the topic of the surrounding peers, and therefore desperately communicates with the surrounding peers and always tries to participate wherever the peers go. This leads to the desperate group and group action of the people of this country, who are invisible and can only see their peers. In addition, they are trying to keep in touch with their friends on their mobile phones, and they become worried if they do not contact them. The background is that the fellow group emphasizes the sense of unity and mutual understanding among members, and immediately tries to remove members who do not have a sense of unity and cannot go on topics of inner circles.

In order to get outsiders to understand themselves, we will not actively try to explain them using global terms or terms that everyone can understand. Rather, if they understand themselves to the outside and get out of the cylinder externally, they will be trapped by strangers, so they will close their doors to the outside and try to unite inwardly inward. I do. This leads to exclusive or external concealment. It can be said that the excitement of a topic that can be understood only by the inner circle and the sense of unity within the group, and the exclusive, closed, and inward direction of the group are greatly related to each other.

07/19/2007 05:38:05 AM

Emphasis on learning and learning in Japan

People in this country attach great importance to "learning" and "learning", but it is nothing less than emphasizing the memorization and memorization of existing information that already exists as knowledge. Emphasis on "learning" and "learning" in Japanese educational settings, aiming to become intellectuals is good at memorizing the knowledge within the existing framework, but inventing new ideas never before seen However, they can't do much on their own, leading to mass production of the types of people that need to be pulled in and introduced.

The fact that Japanese science often works so hard to introduce theories and technologies native to Europe and the United States, and is often unable to construct Japan-specific content, can be said to be related to the above-

mentioned emphasis on "learning." The emphasis on "learning," which is based exclusively on already knowing where the light is shining (the area of the light), is to be able to keep in mind the details in detail. It can be said that it is a feminine approach that emphasizes self-preservation and puts safety first.

07/29/2007 10:15:50 AM

Light area, dark area

The environment around humans doesn't know what's going on, what dangers are waiting for them. It is considered that there is a region illuminated by light (“light region”) that can be determined to be correct.

The safe area illuminated by light is rather limited, while the unexplored dark area extends widely around the light area. It is women and Japanese who take safety and self-preservation to avoid staying in the area of the area where there is light and to proceed to the area of darkness. Men and Westerners will take the risk of pioneering the transformation of light into the realm of light.

Men and Westerners are also illuminated by light, and in areas where they know what to do and how to succeed, it is thought that they pursue correctness like women and Japanese, but in that case, intentional violations that deviate from the original And rediscover a new and unexplored area of darkness that should have been illuminated by light.

On the other hand, women and Japanese repeat only correct and successful things in the lighted area, accumulate as

precedents to be followed and make small improvements. You do not know what dangers and failures are waiting for you.

07/29/2007 01:21:57 PM

Synchronous treatment

In Japan, people who joined government offices and companies in the same period are side by side at the same time, and there is a strong tendency to hope for the same treatment. This can be called the principle of the same treatment and the principle of simultaneous treatment. Ideally, there should be as little difference in treatment as possible during the synchronization. Doing so has the effect of maintaining a sense of unity during the same period, not creating unnecessary jealousy, and not damaging the pride, thereby keeping members of the organization motivated. When promoting bureaucrats and employees, we will try to treat employees who have joined the company at the same time as much as possible. Also, for example, if there are not many manager posts, and if the synchronized persons cannot receive the same treatment, it is said that they will not receive the inferior, relatively inferior persons in the organization, or will be inferior. In order not to hurt the face-to-face and pride of bureaucrats and employees, they will actively discharge them outside the organization and exclude them from the same treatment.

08/21/2007 10:05:24 AM

U.S.-Japan alliance and marriage of men and women

A nomadic and pastoral man with rich initiative and excellent agility, protects the dull farmers who accumulate supplies and has abundant resources from outside and foreign enemies, and bring new knowledge to farmers, Parasitizes farmers economically and controls, uses and exploits farmers. This interdependent relationship has long been a recurring relationship between pastoralists and farmers, with the US-Japan relationship being one example. The relationship between nomads and herders like the United States and farmers like Japan is similar to gender relations. Nomads and herders are men and husbands, and farmers are women and wives. Nomadic / pastoralist and farmer partnerships, such as the US-Japan Alliance, are similar to marriage between men and women. The United States is a husband and Japan is a wife.

08/21/2007 12:03:58 PM

Japan is liquid type, USA is gas type

The behavior of Westerners can be expressed as gas molecular motion. Westerners are of the gas type. That is, each person moves away from each other independently and independently, moves around at high speed, and behaves aggressively and aggressively. Gas type (gas molecule motion simulation) = Western-style behavior

On the other hand, Japanese behavior can be expressed as liquid molecular motion. Japanese are liquid type. That is, each person approaches, gathers, and sticks together, and

behaves slowly, statically, and passively with each other. Liquid type (liquid molecular motion simulation) = Japanese behavior

Internet users (about 200 people) showed a video of gas and liquid molecular motions on a web page, and asked them how much American and Japanese, respectively, and found that gas molecular motion was more American. On the other hand, it was found that liquid molecular motion is more Japanese.

See the author's book on humidity sensation, gas, and liquids for a list of gaseous and liquid properties in a tabular format and the results of "American-Japanese" responses to videos of gas and liquid molecular motion. .

11/14/2007 12:57:40 AM

I want to be called a developed country

Japan wants to join the ranks of developed countries. Japanese want Japan to behave as a developed country, to dress well internationally, and to have a naive attitude. Japanese people are very concerned about how they are viewed internationally and where they rank. The pride is high, considering the surrounding eyes. Being called a developed country satisfies its pride.

In addition, he thinks that the height of his pride is not revealed, he is not embarrassing, and he is embarrassing. In Japan, the more people who say "I am not a big guy", the lower my inner mind is the higher the pride I want to be. "No, that's not it. It's really wonderful," he said, losing his

pleasure and revealing his inner pride. Japan may be humbled and humbled in international relations. And psychologically, it is thought that it has a strong pride built inside out, "I have the ability to be called a developed country" and "I want you to be called a developed country."

11/22/2007 11:32:35 AM

Japan is not westernized

Japanese people are desperate to catch up with the United States and Europe, and to become friends with the United States and Europe. By doing so , we can look down on our Asian colleagues (China, Korea ...) as being one step behind ourselves, thereby confirming that we are relatively high, Can be satisfied. However, it is a mistake to think that by imitating the United States and Europe, it can become the same as the United States and Europe and the United States. No matter how much you imitate the United States and Europe, Japan will not be Westernized until it reaches its point of view. The desperation of imitating such a country is not European or American in itself. It is thought that the reason why Westerners have made creative achievements is that they have shared a common attitude that they do what they can and do not try to imitate others.

Western people hate to match or imitate, and they like their uniqueness. The fact that Japanese scholars are desperate to imitate Western theory and introduce it into Japan, and that they are not able to come up with new academic innovations themselves and rely on Europe and the United States themselves are gaseous Western countries. It can be said that it is proof that it can not be completely and remains in a liquid state. If it were to be westernized, Japanese scholars

would have already produced as many novel theories as in Europe and the United States. However, in practice, this is not so much. This is evidence that Japan has not been westernized.

11/22/2007 11:33:27 AM

International division of labor between gas and liquid types

In international division of labor, it is appropriate that countries of the gas type take charge of the upstream process and countries of the liquid type take charge of the downstream process. Movie showing liquid type ↓ (Simulation of liquid molecule motion) Movie showing gas type ↓ (Simulation of gas molecule motion) It is the downstream liquid type people (farmers) who will produce the final fully polished finished product It is. Japanese correspond to this. It is the upstream gas-type people (nomads and herders) that produce the new know-how, innovative inventions and discoveries on which they are based. Westerners correspond to this.

Liquid-type people need to learn the language of gas-type people in order to incorporate the new insights created by gas-type people. In that respect, Japan needs to learn one of the European and American languages, and at present it is effective to learn English in the United States and the United States because of its strong international influence in the United States and the United Kingdom. . A social joint venture of the upstream gas type and the downstream liquid type may be effective in ultimately producing a perfect product.

Gas-type = basic research, liquid-type = applied research, in which liquid-type people take in the basic discoveries, inventions, and newly obtained knowledge of gas-type people, refine them in detail, and increase their perfection. International division of labor is the most desirable for humanity. Japanese companies are liquid types and lack mobility, so their remarkable achievements and rights tend to be preceded by gas type Europe and the United States. Therefore, it is desperate to imitate gas-type countries and incorporate meritocracy, etc., but it has not done so well.

However, Japan, on the other hand, has the ability to increase the perfection of the target product by accumulating small fine adjustments and small improvements to the target by making the characteristic that the movement peculiar to the liquid is slow and fine. It is thought that such advantages should be utilized more. However, there is a dilemma that would result in the same level of competition with the same liquid society, such as China and South Korea. Click here for a site describing liquid types.

11/22/2007 11:34:06 AM

Gas and liquid type molecular motion videos and ideal image of society

Gas-type behavior = gas molecule motion simulation Liquid-type behavior = liquid molecule motion simulation can be said to represent the most desirable state and ideal image for each type of society and people. For people of the gas type, for example, people in Europe and the United States,

moving pictures of gas molecule motion are desirable in that each molecule = each person has freedom from each other and individual independence can be achieved. For people of the liquid type, for example, residents of a Japanese-style mura society, the moving image of the liquid molecule movement is desirable in that each molecule = each person is united with each other and the sense of unity of the group is maintained. In the real world, this gas type video (e.g., the behavior of Westerners) and liquid type video (e.g., the behavior of a Japanese) should be described as being in the same area and interacting with each other. Can be done.

11/22/2007 11:34:41 AM

Necessity of democracy research for liquid type society

The current parliamentary democracy is the type of approach that gas-type pastoralists (such as the British) have come up with to decide things through real-time, on-the-spot discussions between independent individuals. However, it is thought that they may not be suitable for liquid-type farmers (such as Japanese) who value mutual sense and unity and prioritize prior consultation .

In fact, the Parliament of Japan, which adopted the British parliamentary system, which is a gas-type society, did not have much substantive debate, and it was idle, emotional interrogation, forced voting, The Diet itself is not functioning very well, for example, under discussions at the venue. Most of the core law is to simply approve what was created by government officials.

In view of the current situation, what is needed is not to directly import the conventional gas-type Western social system and democracy into the Japanese society of liquid type with different characteristics, but to make it more suitable for Japanese society of liquid type. The idea is to consider the democracy of liquid type and Japanese type. To that end, we will clarify the ideals of people's decision-making and their ideal image in the traditional Japanese village and other village society, and institutionalize so that social things are determined in accordance with the ideal image. That is.

In order to do this, the ideal ideal decision-making process in a Japanese village, company, government office, or so-called traditional uneven society is once again analyzed through on-site observation and interviews with members. In order to reflect the will of the general public as much as possible, and to achieve results with high efficiency and perfection, we have extracted it and added it as a Japanese democracy. It should be built in a way that sets an example for the liquid-type society.

Or, since the liquid type is equivalent to women, it would be better to extract the characteristics of the decision-making process of women and women's societies and remodel the democracy in Japan according to those characteristics. By doing so, we can show our confidence in gas-type Western societies that we can cope with a different and better culture and way than you, By setting an example quickly for a type of colleague society, it will be possible to secure a more advanced and superior position. Please refer to the author's other documents explaining liquid-type parliament and parliamentary operations.

11/22/2007 11:36:38 AM

Mechanical direct import of Western theory into Japanese society

Japanese scholars and officials, especially those who are called progressives, have been psychologically swarming with Western scholars, who have come up with theories, to introduce Western theory, which is considered more advanced, to Japan. That is the current situation. Their fatal drawback is that they do not see their feet, but do "lighthouse darkness" on the ground. In other words, they are only looking at Western societies, and lack sufficient awareness of what kind of society they live in and what kind of world they are.

Most of them, allegedly progressive scholars and officials, still remain residents of traditional Japanese mura society. They belong to so-called former Imperial University schools or government factions, and live in a family-like, wet, liquid hierarchical relationship such as a teacher-disciplinary relationship, a senior / junior relationship. The problem is that while they are completely immersed in such traditional Japanese relationships and social networks, they hardly realize that, Is to worship blindly worried about dry Western theories, which should be incompatible with each other, as progressive, and to bring them directly into Japanese society, which would otherwise not fit.

Why do they want to do that? In their deep psychology, the United States and Europe are considered to be superior, and Japan is regarded as inferior. It is true that psychology is working to look down on the general public living in society.

The early story is that they are vulnerable to Western authority, looking up at Europe and the United States, looking down at traditional Japan, and worshiping the superior Western countries and trying to rise to the top by psychological assimilation with the West. People who are good looking, pride and dominant who want to stand above others. For them, Western theory is a "useful" tool to quickly satisfy their desire for power and control.

On the surface, they are eager to advocate respect for the human rights of individuals and the theme of Western democracy. It is good to see that they faithfully understand Western theory. However, they have little ability to develop their own ingenuity and development outside of their themes learned from the West. In other words, although they understand Western theory directly as they are, they do not have the idea or ability to create a theory that is more adapted to Japanese society in a way that deviates from it.

In fact, they believe that Western theory is more "right" than their own, so they cannot fear tampering with or criticizing Western theory without permission. In that respect, they have a great sense of inferiority to the West.

They have the highest and lowest ratings and rankings of the world's societies, and the psychologically loud about how high they are in Japan, which can be called the "rating" syndrome. ing. Their emphasis on the relative value of `` deviation '' in relative evaluation, which they have become accustomed to in the educational process leading up to university, and their dedication to the relative ratings of universities, companies, and government agencies, It is considered that it is also applied.

What they do is like ranking each society, country, and culture in the world by their deviation. In short, there is an

awareness in their minds that ranks and ranks countries in the international community based on deviation values, such as "international deviation values." In their minds, Europe and the United States are ranked higher, with higher deviations and lower Asia. I would be pleased if Japan's deviation approaches the level of Europe and the United States and places it in an advantageous position overlooking other Asian countries.

In fact , the pleasure of improving such deviations to the same level as Europe and the United States (and taking advantage of deviations over other Asian countries) is their dedication to Western theory to Japan. It is considered to be the motivation and the driving force for direct import. There is recognition that directly importing high-rated European and American theories into Japan and immediately applying them is very useful for enhancing the inventive step and rating in the Japanese international community, and that we are doing the right thing. Is not it?

They gave a high authority to Western theory, trying to be the legitimate Japanese style of "correct" " excellent (higher deviation) " Western theory, and applied it to the "correct answer" that Westerners thought. "I will try to transplant faithfully to the Japanese society (currently lower) . This is the cause of the direct import of Western theory into Japanese society. For them, Western theory, by uniting itself with it, immediately raises its rating dramatically, gaining an edge over the general public in Japanese society, and quickly gaining its own desire for power and control. as well as a "use" tool to satisfy, to raise the rating of Japanese society itself to its own genus, their society to have a high deviation value in the international community, is their Japan, (Asian countries against) "use" is a tool of the order to satisfy the pride that's on the rating.

No matter what they think, they will try to use Western standards. It regards the standards created by Westerners equally as global international standards and tries to follow them faithfully. They regard Western societies as superior and superior to themselves, and consider Western standards to be global standards.

This direct import of Western theory into Japanese society leads to the denial of traditional Japanese value, so we love traditional Japanese society and immerse yourself in it. It has created another type of scholarly criticism.

This type of scholar is a type that can be called a `` national scholar '' who values the Japanese style in contrast to the `` Western scholar '' who values the Western style earlier, and people who have the same psychological base as the traditional old military (army) and the right wing It is. They focus on the emperors and shoguns (such as Tokugawa) who have reigned as spiritual and military rulers in Japanese society since ancient times , regard Japan as superior than other countries, including Europe and the United States. These are the people who hold up the religion. They are lovers of traditional Japanese culture centered on the emperor, who are united with and united with them, give them high authority, and prefer shrines and temples.

For example, the `` Japanese school '' asserts that the `` Western school '' who urgently introduces Western-style feminism into Japanese society, reinstates and strengthens motherhood and bags in Japanese society. . They regard traditional Japanese values as the highest elegance, insist on it in a single pattern against the rest of the world, and, once again, remind the surrounding nations, And try to expand the dominance of the traditional Japanese international community.

In addition, there are a few "Chinese scholars". Before Europe and the United States entered Asia, the Chinese (Han people) had long been the dominant elite society in Japan, so they worshiped the Chinese system and culture and tried to descend into Japanese society. . They are of the same type as "Western scholars" in that they try to import systems and cultures directly from higher foreign countries into Japan. With the recent rise of China, it is likely to come back to life again.

The scholar of Japan, this "Yogaku's," "country scholar" (in addition to this "Sinology's") of 2 □3 a place that looks like there are only type is, in fact, is the problem. Why the problem? It is a culture of Europe and the United States and Japan, which are completely different from each other, in a different dimension, and are therefore mutually respectable as neither equal nor lower, not comparable, and in a sense equal. In other words, there are too many scholars who think of analyzing each other, leaving Europe and the United States and Japan apart from themselves without being involved in either of them, keeping a distance and objectively and calmly from a distance. It is not.

In short, today's Japanese scholars are completely emotionally worshiped and worshiped in any of the social objects, such as Europe, America, China, and Japan. Can not have. This is the limit because Japanese scholars are liquid types whose behavioral type is to approach the target psychologically and to unite and fuse with each other to enter into a harmonious state. In order to make a reasonable judgment by observing and calmly observing, it is necessary to take an attitude as an objective judge who does not belong to a specific culture and does not belong. In this regard, the United States and Europe also consider themselves superior to their own culture, and believe that

they do not seem to be out of their way of thinking and how to push their own culture to other countries.

In particular, if the object of religion, such as "Western scholars," is the United States and Europe, it will lead to forcing the gaseous social system of the United States and Europe, which does not directly apply to Japanese society, into liquid Japan that is the exact opposite. So dangerous. Also, they are unaware or unaware that they have taken the inconsistent behavior of digesting and absorbing Western gaseous cultures in a liquid Japanese way, in contrast. Is a problem.

In order to eliminate these problems, on-site observation is needed to see what values they usually act in, recognizing that they are the residents of a Japanese-style mura society that they should have looked down on. It is thought that it is necessary to look back on yourself through fieldwork. In that regard, it is necessary to study the Japanese uneven society and the rice farming society, and to systematize and theorize the fieldwork and the results. The Japanese mura society is considered to be regarded as a liquid.

In addition, it is also a problem that, in addition to them, in their heads, the lower-ranked consciousness and the higher-ranked consciousness of relative evaluation raise their heads. Such a rating is the act of trying to drop anything into a one-dimensional rating evaluation dimension (centered on Europe and the United States , centered on China, centered on Japan, etc.) that places the world's society and culture at the center. Yes, it has the disadvantage that the world's diverse societies and cultures can only be seen from a single viewpoint that elevates some kind of society.

In this regard, the United States and Europe are also trying to make themselves more beautiful than necessary in order to appeal their culture to the outside world (for example, declaring respect for individual human rights). while, or there is racial discrimination, or there is a class, in free competition unbalance, such as losers of people who are forced to severe inhuman life) , the deviation of the actual situation is considered to be significant, their Do you need to make sure that the promotion matches the reality? This can be viewed as treating them as traditional herders and doing their fieldwork.

11/22/2007 11:37:12 AM

University of Tokyo Universal Illusion

In Japanese society, there is a tendency to think that people who have left the University of Tokyo are excellent and can do anything. But in practice, they can only successfully handle certain biased and specific tasks. Their only advantage is to understand, absorb, and make small improvements to difficult-to-understand esoteric items in areas where they already have the right answer. They are only effective in areas where learning and memorable correct answers have been established, and are unlikely to be very effective in untapped venture-like areas.

11/22/2007 11:37:49 AM

Inequality society and traditional society

Modern Japanese society is said to be a disparity society. The inequality is said to have arisen as a result of deregulation and free competition, and the debate seems to be moving in the direction that regulations should be tightened again to close the inequality. But in fact, it is right to think that these disparities have arisen because of the traditional nature of Japanese society.

There are two reasons for the disparity.One is that companies and government agencies are forced to hire people who have been forced to become part-time workers during the employment ice era, as low-wage workers, rather than hiring them as regular employees. There. Companies and government agencies only recruit new graduates or people with long-term full-time careers at other companies. Like recruiting and cultivating only new graduates who are not yet colored by a specific company as their own birth employees, or trying to hire only those who belong to a certain affiliation who once worked properly as regular employees, The traditional philosophy of emphasizing affiliation, which allows students to successfully transition from student status to full-time status, or only those who were once employed, is the cause of the gap.

Another disparity is that between large cities and rural areas. Large cities are relatively booming and well-financed, while rural areas are in recession and have not emerged. Then, no measure has been taken against the rural areas. That is not the case, and a large amount of public works expenditure has been invested, yet it has yet to emerge. At the same time, government agencies and municipalities that have invested in public works expenses are facing financial difficulties without recovering their investment. In this regard, rural areas have been turned into “black holes” in which they can hardly produce any output

that will lead to economic development by merely sucking in public works expenses.

So why can't the region become a “black hole” and emerge? I think it is due to the traditional constitution of local communities. The rural area is a network society of mutual surveillance, where connections such as territory and blood are stretched. Everyone has a strong interest in the people around them and likes to gossip to others and is obscene and over-intervening. People are hard to move from themselves, worried about rumors.

In addition, there is a penalty system that makes everything good, and if something goes wrong, it will be a subject of insidious gossip and vulgarity for a long time. Difficult to do. A society where people do what they have done before, according to their surroundings.

Also, the spirit of jealousy is rampant, and if someone does something positive and succeeds, they will be jealous of something, be troubled, and be pulled.

In addition, there is a strong belief in the
" government request" that
the government (government) will do something that does nothing, does not think, and is passive . They depend on government agencies, are nervous, spoil, and they are just sucking from themselves, and they have little idea of actively offering something.

For regional emergence, society must have anonymity like Tokyo and Osaka. It is necessary to create a social environment where you can leave it alone and do not interfere, and you can move freely and freely without worrying about rumors, so that the region can get out of the "black hole" state Is not it?

11/22/2007 11:38:25 AM

Admissions and liquids

Japanese society, whether a school or company / government office, requires a great deal of power, such as entrance examinations and entrance examinations, to be tested more frequently when joining a group or group. This is because groups and organizations are closed to the outside because of the action of surface tension that minimizes the liquid-specific surface area, and high loads are required to break into such a closed space. It has been "tested" to complete the task, which means that it requires a lot of power.

In this regard, the fact that the entrance examination and the entrance examination are strict indicates that the group or organization is liquid. The fact that school entrance examinations and company / government entrance examinations are so difficult in Japanese society can be said to be evidence that Japanese society is liquid.

11/22/2007 11:39:00 AM

Postwar Japan-US relations, farmers, nomadic and pastoral relations

The post-war relationship between Japan and the United States is just one example of the conflict and interdependence between ancient nomads and herders and farmers. In neighboring China, northern nomads frequently

attacked Han, a farmer in the south, to establish a dominant dynasty. The same can be said of the postwar Japan. In short, the mobile United States of nomadic and pastoral nature, which moves freely and quickly at high speed, puts wet and dull farmers in Japan under the control of and influence under the influence of Japan from outside, The postwar relationship between Japan and the U.S. can be said to be the relationship between Japan and the United States, in which it will seize the wealth created by human beings as appropriate and provide friendly new knowledge and technology to Japan. .

11/22/2007 10:21:26 PM

Japanese who like beautiful things

People in this country are vulnerable to slogans and slogans that are delightful, comfortable, beautiful and beautiful sounding and sensational. For example, permanent peace without nuclear weapons, trust and friendship, and the realization of an equal and non-discriminatory society. In reality, it is impossible to achieve it, but we are drunk with such catchphrases or rhetoric. And they are lining up democracy and lofty idealism, and falling into their own illusions as if they were feasible. And in practice, nothing ends.

People in this country should see a more severe cold reality. In other words, I think it is necessary to better understand and study the nature of human beings that is dirty, unpretentious, and cannot be done with clean things. We should also be more aware that we are following that human nature. The nature of the people of this country is that they are not good at grasping such a ruthless reality,

rather than launching a clean and comfortable idealism and resonating with it to enjoy a pleasant sense of unity with each other. right. So, shouldn't we keep saying beautiful things in the future? It is a feminine attribute that cherishes the beauty, beauty, and comfort of such appearance and feel, as opposed to the masculine nature, which prefers savage direct behavior. In that respect, Japanese people can be said to be feminine.

11/27/2007 12:28:26 AM

Europe and the United States are top notch, rating agencies

In Japan, when the achievements of a Japanese scholar are featured in Western media and academic journals, they are delighted and lift the scholar. In this case, Western media and academic journals function as rating agencies for Japanese academic achievements. There is a strong belief that papers featured in European and American media and academic journals are top notch.

This is because in Japan, there is no grading ability or function to evaluate new academic papers on its own, and even if it does, it functions mostly because of academic clashes, internal academic conflicts, and initiative conflicts. Doesn't it indicate that there is nothing? It seems that there is no world-class grading method or know-how for the papers they write within the Japanese academic community. We have no judgment. Another problem is the habits of the people of this country who want to be considered first-rate if they are recognized in the West in any way. Europe and the United States are first-class, prestigious, and they consider

themselves to be one step below, so they are very grateful for Western theory.

For Japanese scholars, it is good that Western theoretic theories are criticized by Westerners of the same grade, but other Japanese at the same lower level as the Japanese criticize or exceed theories. It is advocated that the lower class criticizes the higher class and overcomes the right to overthrow, and many people try to crush them, thinking that they are not allowed.

This strange feeling of inferiority and subordination causes the Japanese to wither, and derives new theories that criticize and overturn Western theories, develops their own rating scales, and evaluates them properly regardless of Western evaluations. I feel like I'm getting away from trying to do it.

12/14/2007 02:27:30 AM

Not change from me

Japanese people are dissatisfied with the current situation in the current suffocation of the mutual surveillance network of Japanese society and the burden of mutual checks, and hope that the current situation will change. However, at the same time, in the current society where a certain sense of unity and harmony is maintained, I do not want to take action in a form that disturbs such unity and harmony, and I do not want to stand out strangely. Living in a passive, depressing atmosphere. In other words, people in this country want to change the current state of a closed society, but they cannot change or lack the opportunity to take action to change.

In such a case, when a reformer who wants to change the society by leaving the existing order out of the way appears, thinking that "this person will change my current situation", he is greatly welcomed, and will try to keep up . For example, the former slogan, "Reform Japanese Society", was a rather weird and minor Prime Minister Koizumi, causing a huge social boom. Aside from the goals of how to change society, he hoped that society would change from the status quo.

Former Prime Minister Koizumi spoke at the right time to the people of this country who wanted to change society and themselves but not change. It is common practice for people in this country to stay still and wait for someone to move in, then use that person to change the situation. In short, everything is "waiting".

12/15/2007 08:12:00 PM

Japanese who are not good at rest

It is said that Japanese people are not good at rest,

 This is because society's synchronization pressure is too strong. Because you must constantly act in accordance with your surroundings, you must always keep your antennas close to your surroundings, and you cannot rest and relax. You are not allowed to move at your own pace, and you need to keep in tune with and cooperate with your surroundings. At the root of this is a desire for a motherhood that wants to be in harmony with the surroundings, to gain a sense of unity with the surroundings, and to be included.

 This is because there is a trend of emphasizing “industriousness” that regards play and idols as guilty. This is considered to be equivalent to neglecting to take a rest for charging, and full-time employees who do not take annual vacations at companies as much as possible receive high evaluations in their performance. A common negative view is that resting people are lazy.

 Because there is a tendency to take vacations and enjoy them as "pleasures" and regard them as negative. It is said that it is desirable for ordinary workers to enjoy themselves as much as possible and to struggle by working overtime even when they should be taking a break, or it is pleasure to work by suffering on their own. This is because they are sent from the ruling class of the society (wealthy owners to full-time housewives) so that they can earn a lot by doing a little work.

 This is because there is a trend of “stuffing” that regards room as guilty. Anyway, I hate space and try to pack things as densely as possible, so I don't feel like I have time to spare. Try to schedule as tightly as possible in time and look around as many sights as possible. As a result, I cannot rest.

01/10/2008 10:55:22 PM

Recruitment of new graduates by companies and government agencies and "colorless and transparent" "white solid"

Japanese companies and government agencies prefer recruiting new graduates. The preference for new graduates

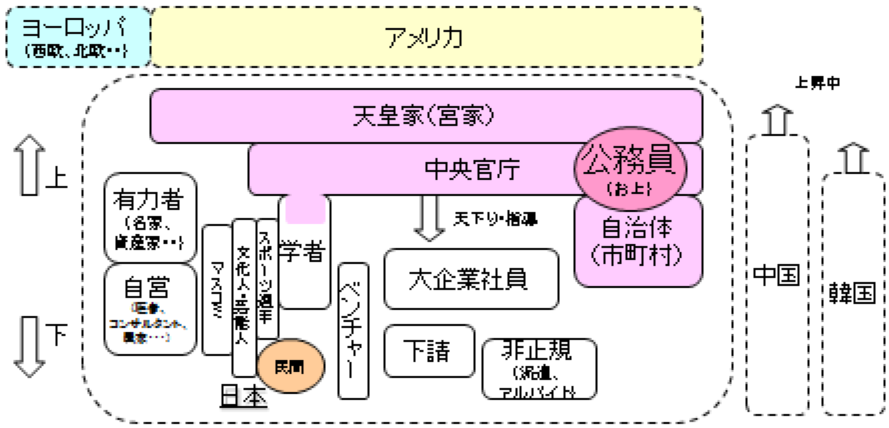
for recruitment is closely related to their "colorless and transparent" or "white solid" condition, which is not stained by any other company. Closed and exclusive Japanese companies, each with its own unique color, tend to avoid the incorporation of strangers who have already dyed other colors. Only new graduates who have not yet been dyed in any color can be said to be preferred by the company as being "pure blood" and "pure culture".

01/29/2008 04:51:20 PM

"Super Government" and "Government"-Japanese Social Rating and Deviation Rating Consciousness-

In Japanese society, the ratings of groups and individuals (above and below the deviation) and the hierarchy are considered as shown in the following link.

Rating / Hierarchy Diagram



日本社会の階層構造・日本国民の社会格付け意識

From this figure, it is possible to understand the hierarchical structure of Japanese society, the social ratings of Japanese people, and the attitude of valuing deviations. Civil servants such as the Central Government Office and local governments, which are the governing bodies of the Emperor's family (the Miyake family) and their direct control agencies, come above and instruct and control the private sector, including large companies.

Above the Imperial Household and the Central Office, Europe and the United States are located, sending dry democracy and other winds to wet Japanese society. Therefore, from the viewpoint of Western democracy, the central government, which is originally the ruler of Japanese society and the "government", is regarded as a "servant to the people" at a lower level, creating a double standard in the dominant structure. . In addition, Japanese intellectuals, while vocalizing the idea of progressive democracy from Europe and the United States, have a double-standard way of living in which they themselves remain residents of a traditional

Japanese mura society. This can be explained from the rating chart.

At present, the United States exercises strong economic and military influence over Japan, and Europe maintains a cultural advantage, surpassing the "government" of the Japanese emperor and the central government. In the meantime, it is convenient for Japanese people to recite their rated “super government” by mouth, in order to maintain their self-preservation and appearance. Thinking so, he is willing to speak Western ideas and, on the surface, work hard to acquire Western democracy and individualism.

At that point, at first glance, Japanese society seems to be overwhelmed by Europe and the United States. He keeps his eyes on guard and continues to bullied outgoing stakes. This means that the central government, which is a traditional "government", is dominating the private sector while maintaining the traditional Japanese thinking, while following the apparent "super government" of the West. It represents that. In short, the government, the ruler of Japanese society, has become a double-layered, double-standard structure consisting of a "super government (America + Europe)" and a "government (the central government office of Japan)." Is a characteristic of the current Japanese society.

It is thought that local influential people (famous family members) and self-employed people (doctors, etc.) have maintained some degree of independence while being controlled by the government. Scholars and athletes are somehow better.

In addition, China and South Korea, which were regarded by the Japanese as lower-ranked than Japan, are now economically developing and raising their ranks. China and

South Korea are the same agricultural ethnic groups as Japan, mainly on rice cultivation. In that respect, there is no social difference with Japan. The fact that there is no difference indicates that it can be a rival of the same rank.

For example, China has embraced communism in opposition to Europe and the United States, so it has been late to adopt Western culture, and in that regard, it has fallen below the ranks of Japan, which has been adopting Western culture. At present, there is no such pulling element, so there is a good possibility that it will be higher than Japan again as in the past. South Korea has long been a rival on par with Japan, and is in a fierce competition with Japan.

02/23/2008 11:23:05 AM

Japanese who have a sense of inferiority and subordination in advanced Western countries

Why do Japanese people unilaterally hear what Westerners say? Why can't we surpass Westerners? The reason is that Westerners are always ahead of, beyond, and ahead of themselves. Because Japanese people are aware that they are relatively late and incompetent, they constantly feel inferior to Westerners.

As a result, the Japanese regard the United States and Europe as superiors, listen to what the United States and Europe are saying, and try to obey the United States and Europe. Becoming obedient to Europe and the United States treats Europe and the United States as "teachers" that

cannot be surpassed, and leads to a phenomenon of pursuing, worshiping, and imitating = dead copying.

On the other hand, they may consider the West as a ruler, deny Western culture and take a return to their own traditions or traditions. So why are we constantly lagging behind Europe and the United States? The reason is that the Japanese are safe, self-serving, and they hate doing unprecedented adventures and explorations. As a result, the United States and the United States, who are willing and willing to challenge new unknown attempts, are constantly leading.

This relationship between Westerners and Japanese is more broadly based on the relationship between men and women and between dry and wet people. In other words, a dry person or man who challenges new attempts better, while meeting failures and dangers, will secure a more advanced position as a result, and challenge himself with protection and safety first. Avoid wet people, women will be more backward and delayed. As a result, a wet person or a woman is considered to have an inferiority or become subordinate to a dry person or a man.

03/09/2008 08:27:03 PM

Group-oriented personal information protection

In Japan, legislation has been implemented to prevent personal information such as addresses and names from leaking to the Internet, and the protection of personal information has been shouted out loud. But in fact, these

bills in Japan were not created to protect the privacy of individuals. The reason why it was created was not to protect the privacy of individuals, but to protect the "collective" privacy of each individual. In this case, the “group” is a family, a family, a school, a company, a government office, or a local village.

In traditional Japanese organizations and groups, it is desirable for members of the group to have strong psychological unity and bond with each other. Here, each individual who is a member of the group should not disclose as much as possible to the other members of the group , and ideally should disclose their true feelings and information (real intentions) to each other. . This means that information, opinions and judgments regarding the privacy of each individual are openly distributed within the group without any hiding. In other words, within a group, the privacy of each individual is essentially nonexistent.

Here, a judgment is made as to whether a certain individual in the group is a person who is an insider of another group outside, or who can disclose information that flows through the group from whom to the group. If you inadvertently make mistakes, the information and opinions of No. 1 confidentiality, which had been running around in the group, would be leaked to the outside. In other words, the confidentiality of the group leaks through the individual.

In order to prevent this, the movement of each individual is strictly restricted and tightened so as not to leak the internal information of the group (which is an aggregate of personal information circulating in the group without correcting it) to the outside. Is the hidden and real aim of the privacy protection bill.

This can be called wet group-oriented personal information protection, as opposed to individual-oriented personal information protection in a Western-style dry individualist society.

03/31/2008 01:11:12 PM

Whistleblowing and litigation

At present, organizations such as Japanese companies and government offices require courage to give whistle-blowing to the outsider on the injustices of internal members. Why is that? What comes out is the problem of the charge. In other words, suppose that a person accused outside of the organization of another person or group of people in the organization as having committed unacceptable wrongdoing. Then, the subject of the accusation is not only the person who is the subject of the accusation, but also the boss or the next party who is in charge of the management responsibility, and also the boss or the next party, ... and the top of the organization In addition, there is a problem that the rice is automatically transmitted to the surroundings in an endless manner in a potato style.

The intention of accusing a person is tremendously large, and the consequences are that the responsibilities of the accusation (retaliation if the contents of the accusation are judged to be inappropriate) are also heavier. It is. The point is that the personal connections in the organization are stretched between members in the form of a series of connections and connections, such as toro yam and natto, and accusations against one of them are immediately made. As a result of being connected to one of them, it spreads to the surrounding parties involved in the network, and the

subject spreads and the story grows. In this case, if the heart is not very strong, whistleblowing is inevitable. This is because whistleblowing in Japan requires anonymity.

However, it is easy to identify who accused them from the content of the accusation, as there is only one person who can know the information, in which case insidious retaliation awaits the accused after the fact, and eventually the whistleblower Are floating out of the group and can no longer be in the group. In addition, whistleblowing leads to leakage of confidential information inside the group to the outside, and since the confidential information actually contains serious information of the members of the group, the person who made the whistle-blowing may have the intention of the group. You will be sanctioned as a sniffer who disobeys you.

Given this, in Japanese society, in order to make a whistle-blowing, it is necessary to be prepared to be bounced from the group to which it belongs, but it is necessary to approach and unite like liquid molecules and belong to the group For those wet Japanese who inherently like, being so divided into villages by their groups is as serious as a death sentence.

03/31/2008 01:57:47 PM

"Cutting-edge" and micro inventions in Japan

Japanese people often bring the basics, fundamental discoveries, and inventions in thinking and developing things to Europe and the United States, but the basic

discoveries made by Europe and the United States and the good points of inventions Then, based on the latest external achievements that have been widely collected, further refined, refined and sharpened, and micro-processed to reach the very cutting edge that Westerners could not achieve I can do it. While the United States and Europe are large-scale and basic, but often excellent in rough and simple macro-inventions and discoveries, Japan and China (such as China) have delicate wisdom based on these macro-inventions and discoveries. We can say that it is excellent for discovering micro-inventions that can be perfectly polished sharply and intact with the cutting edge of cutting edge.

03/31/2008 02:33:41 PM

Why are civil servants favored in Japan? Is it popular?

Many people in Japan today want to be better served civil servants than private companies. The reason why civil servants are blessed is that they have no body but lids, but they may be because they are "Chief Hinomaru". In other words, it is the organization that is backed by the Miyake (the Imperial Family) , which is the longest-lasting and stable in Japan, and has the highest mental status outside the United States .

In post-war education in Japan, led by the United States, civil servants are positioned as ministers to the public, and in that respect, the public is insidious over civil servants, and the public consciousness that public servants are below has taken root. ing. However, when we often see the

movement of society, for example, the actual situation of administrative guidance by private servants to private companies or the actual situation of `` Amakudari '' to private companies, in fact, civil servants have been A strong figure emerges that he is directly under His Majesty the Emperor.

Is it true that the public servant as a servant of the people is a temporary masquerade while the United States continues to have a greater influence on the Japanese government? When the United States retreats, the fluffy plating will come off, and the original "government" will reappear. In such a way, the nature of civil servants, such as the privileged treatment of super stability, the high authority and power over the private sector, and the dominant status, has been followed by the general public who has long followed the authority of the times from the beginning. If you pass the civil servant examination that you can take, it looks like you are bowing down to the pekopeko people, but in reality the feeling that you can become a privileged status of dominating the Japanese society and the people has sprung up, aiming for the position of civil servant The reality is that the competition has become highly competitive.

Of course, during the so-called bubble era until the early 1990s , it was true that public servants were not very popular because their salaries were low, but that is why people among themselves were economically rich and The situation will continue, so it is not necessary to seek such a stable position with such a sedentary idea, or it may be because there was economic leeway to waste more and more, or there was an optimistic atmosphere. However, the rise of China, which began to run the race for economic development due to the bursting of the bubble and the lap, was overtaken, and Japanese society lost economic margins

and could not hold enough employment. The public has come to pay attention to the stability and the treatment that has been blessed with no competition compared to the private sector.

Of course, civil servants, like those of a private company, do not have to think about making their own food and making profits on their own. It is possible to draw up the profits raised by the private sector as taxes unilaterally, convert the taxes into salaries as desired, and then consume them individually. Civil servants are tax residents, not pensioners. You don't have to worry about shaving your body to make a profit. It's definitely a good occupation if you only think about "use" instead of "earning". As a result, public servants tend to have a weaker sense of money than private companies, and their business has been slowing down their efficiency and wasteful expenditures. Many. Even though the nation is aware of this, it seems that the mood is giving up if there is no help for it because it is a “government”.

In other words, the people themselves and their own children seem to be determined to make their children public servants and to have good feelings with both parents and children. Hidden behind the minds of those who condemn scandals caused by civil servants with half jealousy, there is a hidden public servant desire that `` I'm a good public servant, '' and it looks superficially like `` I will conquer evil officers '' The person who condemns the public servant after doing so should be more aware of himself and turn to his own intention.

03/31/2008 05:39:38 PM

Japanese and limited edition

It is said that Japanese people are vulnerable to the publicity phrase "This is a limited edition" when purchasing products, but deep in the background, it is Japanese who limit or restrict things to something I wonder if it is possible to have a positive value in my heart. Japanese people desirably want to restrict or limit things, hate being free, and if they are tied up from the outside, they will rebound on the surface, but will have a psychological base that accepts them positively. It seems to be strong. At the base of this is the aspect of psychological desire to keep up with one's group with a strong sense of unity while binding each other.

04/08/2008 03:09:12 PM

Beware of Western praise

Japan actively promotes the United States and Europe as advanced, and believes that they also follow such Western culture, are extremely responsive and familiar with the trends in Europe and the United States, and have a high awareness of human rights and freedoms as in the United States and Europe. There are many people who behave in this way, especially intellectuals and cultural figures, but it is probably better to be careful.

Because they are often self-respecting authoritarians, good-lookers, and wrenches, want to rank people and make sure that they are upstream Because they often have snobiism. The reason we lift the West is not because we agree with the values embodied in Western culture, such as free and direct clashes, conflicts, and offensive individuality

assertions. There is power and momentum in Europe and the United States, and I want to show myself better and more advanced, to show myself more and more to the powers and powers of the United States and Europe, and to say that I want to have a good dress and attract everyone's attention. Rather, the underlying pride is high.

In that respect, she is not much less psychological than a self-centered young woman who is eager to follow makeup and fashion trends.

Rather, they are more likely to belong to traditional organizations and groups, such as academic clan and companies, to be safe and mainstream, and to want to excel. Following and worshiping in Europe and the United States is nothing more than a means of making yourself look cool in your organization or group.

In addition, they are trying to reinforce their position with the authority and power of the United States and Europe. Everyone who is famous in the West said that you and everyone should follow it, and the person who is going to refute is not familiar, and if you refute you must first take into account all the arguments of the Western audience. It is characterized by lack of my own opinion, relying on European and American debates, and being quote-only and passive. Their attitude is rebelling against established authorities, each of them is free to move with their own opinions, appealing and offensive to the surroundings, good or bad dry herders of the West. This culture (which is common with Mongolia) is originally incompatible with each other, but it is painful to watch Europe and the United States happily without noticing the limitations.

04/08/2008 03:21:27 PM

Day person and Chinese Part 2

-Differences in national character caused by differences in social scale- Chinese and Japanese are the same farmers, have the same women, and are members of a maternity-led society, but differ significantly in other respects ing.

In my previous text, I mentioned the differences in national characteristics that stem from the differences in the family system between the two countries, but it is also thought that there are differences in national characteristics that come from the size of society. The Chinese have a strong Chinese philosophy and take it for granted that they are at the center of everyone, the center of the world. Because their presence is great, they naturally attract everyone's attention. At that point, the atmosphere of a self-centered woman with excessive confidence is strong.

Japanese people, on the other hand, are destined to be noticed unless they exercise their energies because their existence is relatively small. Therefore, there is a side that desperately sells flirt to the surroundings so that everyone around you can look around and look cute. In addition, she is not confident in herself, and she always cares about her rumors and reputation.

However, it cannot be said that Japanese do not have a Chinese mind. Like the people in Kyoto, there seem to be quite a few Japanese who think "self" as the center of Japanese society and go "government" toward the country. On the other hand, if Japan is a nation as big as China, it is thought that it has become a Chinese ideology.

China is a big nation, a great power, and does not need to succumb to external pressure. In the past, the country was

under the control of Western powers and Japan due to a great delay at the level of science and technology, but recently it has once again become a major political, economic, and military entity, and has intimidated neighboring countries. Is coming.

Chinese people tend to think of themselves as the center of the world, so they are more likely to have a strong attitude toward others. Compared to Japan, the same woman is more arrogant, more obtrusive, and more dignified than the "Great Mother", or a monster of a thick aunt = "Obatarian". This is easy to see, for example, by the intimidating attitude of Chinese government spokesmen (both male and female).

Japan, on the other hand, is a relatively small nation and small country, is vulnerable to external pressure, and easily succumbs to the demands of the United States. In addition, they have a tendency to actively care about how they are viewed in the international community, and to flourish with each country in order to look good and look good.

In the international community, Japanese in the "Yamato Nadeshiko" society are afraid to float or be disliked by others, tend to be careless, cannot speak clearly, and tend to be humble and reluctant. . In that respect, it is “Happo Bijin”. In addition, after the great powers, powers, and authorities at that time, there are many dependable, unreliable and weak things.

In this regard, Japanese people think of the international community as a close group, and desperately sell their aphrodisiacs to the surroundings and appeal to their intimacy if they are not ridiculed by the “Kare” Naotome, cute daughter. " Then, South Korea and Korea are similar in that they are mother-led societies of the same farmers as

Japan and China, but they are too close to their neighboring powerhouse, China, to be swallowed. The feeling of being squeezed constantly. He is constantly busy with the great power of China, trying to enchant himself and competing with Japan, who is on par with him, and pulling his feet. And there is an aspect like "a little mother-in-law" who asserts the relative superiority of Japan (such as a country courtesy of the east) to Japan, using the power of the great country China (grandmother).

04/13/2008 07:53:23 AM

Japanese society is a society where women are at the forefront of women's liberation

Although Japanese society is dominated by men, it is actually a female society in which women have a strong influence. Motherhood is the strongest motherhood in society. In that respect, Japanese society can be said to be the world's most advanced society for women's emancipation. Mothers are the driving force behind the feminization of Japanese society, and Japanese society can be said to be a society in which men are feminized under the strong influence of their mothers. In addition, traditional Japanese women can be said to be `` pure women '' or `` native women '' (pure women), which are originally created by the influence of only mothers and mothers without the influence of paternity. . Fatherhood in Japanese society is inherently sparse, as Western societies provide exclusively in the form of foreign cultures.

It can be pointed out that the characteristics of the traditional Japanese society (collectivism, culture of shame, emphasis on reconciliation and attention) are very similar to the characteristics of the female society. For more information, see my book on women's and men's societies and the "feminine" Japanese.

Also, after the wife monopolized the authority of financial management at home, hit the ass of her husband and let me go to the company and earn a lot of salary, take up the entire salary, once put it in my own hands, Customs such as "Ukai", which give a small amount to their husbands as pocket money, show the strength of Japanese women. Men who are likely to be the key players in the so-called "male society", which is dominant in the company, are not much different from the "lower men" whose wives and mothers work with their ass beaten. The so-called "one coin host" is the default in society.

For more information, see my book on the cormorant society.

In addition, the mother monopolizes the child's educational authority, builds a close sense of unity with the child, pushes the child as a "robot" and "piece" that moves at will, and pushes the child to the examination war, and the child gets a job Then, this time, we will embark on a promotion competition in the company, dominating the child for a lifetime and becoming a clinging existence, while a father's shadow is thin and the paternity is unclear, a `` maternal society '' This is a phenomenon unique to Japan. It is a woman, her mother, who holds the reins mentally behind men who are fighting for career in a male-centric company.

For more information, see my book on maternal management.

Soon, Japanese women scholars, who are just following up on Western feminism, have stared at the real picture of their own society and realized that the strongest and strongest women in Japanese society are women represented by their mothers. In terms of women's emancipation, it should be asserted to the world that Japanese society has traditionally been a very advanced, world-leading society.

04/26/2008 12:57:23 AM

You should teach Japanese mura society in elementary, junior high and high education

If you look at the textbooks and reference books on modern society and political economy from elementary school to junior high school to high school, from the postwar period to the present day, Japanese society has rapidly adopted the social system and science and technology of Europe and America, It is written that it has evolved and joined the ranks of developed countries in Europe and the United States, and still leads the world as a member.

Looking at this, it is as if the social climate of Japan is completely westernized, and the traditional uneven society can be seen from the side as if it were hidden.

However, in fact, Japanese elementary, junior high and high schools are a society of seniority and junior seniority at each school age, with uniformity and uniform behavior that places the highest priority on student uniform behavior and student group behavior. It is a group-oriented society with an emphasis on it. It is a managed society that has been

struggled with strict school rules that poke the corner of a box, and has a strong atmosphere of a traditional uneven society.

This is inconsistent with the Western-style teaching that the school teaches, but since the person who points out the inconsistency does not include teachers, the students are completely members of the advanced Western countries. They realize that they have learned the basic idea and cannot realize the real image of the Japanese-style mura society in which they follow the unconscious.

When they leave school and get a job at a company or government office, they find themselves outside of the world of Western individualism and open, free competition, such as our own company. You will be thrown out in the middle of a traditional mura society, with a sense of closeness, a sense of family togetherness and emphasis on cooperation and seniority. So, you will end up enjoying the gap with "Western Japan" taught at school.

Personally, I think it's bad for students to be unaware and unable to grasp the characteristics and actual situation of the Japanese mura society to which they belong while at school. You should take some time to teach students the true nature and characteristics of the Japanese mura society, including its strengths and weaknesses, write it in a social textbook, and give it to the entrance examination.

In addition, the fact that Japan is a member of East Asia teaches that Japan is a member of East Asia, because the Japanese-style mura society has similarities with other world societies (China, Korea, Southeast Asia) mainly engaged in rice farming. Should. Also, I think it should be taught that although a Japanese-style mura society is superficially dominated by men, in reality, mothers have the strongest

maternal and female societies in society. Students should be given a perspective that regards the Japanese society as the cutting edge of women's liberation.

04/27/2008 12:11:58 AM

Pakuri, copy culture and original and unique culture

Japan, China, Korea, etc. are good at imitating and copying products made by others, making small improvements, adding their own changes, and improving the perfection of the products. is there.

In a liquid-type society where maternity and women are strong like Japan, securing and maintaining a sense of unity among each other is of paramount importance. The emphasis is on integration and cooperation with the surroundings. In order to be the same as each other, to be united together, and to stick together, it is essential to be the same as the other, to copy, copy, and pack. Her motherhood emphasizes a sense of unity and inclusion, and she likes women. The essence of maternity, women's culture, and liquid-type culture is that you find them as pakuri culture and copy culture.

However, if you are exactly the same as your opponent, you do not like being immersed and invisible and buried, so the original is a copy, and by adding a little seasoning to the surface there is an originality that you are different from others I have a mind. Wearing the same mini skirt as the surroundings, changing the color only a bit. In that respect,

it can be said that he likes "petit originality" and "petit uniqueness" and "petit original".

In a maternal society like Japan, copyrighted works and inventions are everyone's, everyone's common, and pakuri is not bad. In fact, imitation of pakuri and others is absolutely necessary to maintain mutual sense of unity. The emphasis is on sharing oneself and the other and the world with one another, and Japanese culture can be said to be "identical and shared."

On the other hand, gas-type Western societies with strong paternity have a strong belief that they do not like to imitate each other. The idea is to give priority to the person who came up with the idea first, and to open up your own world without imitating the world of others. This can be called "original, unique orientation".

This is based on the assumption that you and others are different and separate. It is a tough world where you can separate yourself from others and gain freedom and privacy, but at your own risk, you can't pass on to others if you fail. He is the father of paternal culture that cuts off his or her bond.

In a paternal society or gas-type society like Europe and the United States, works and inventions are considered to be those of the author, the inventor, and the individual. The emphasis is on distinguishing oneself from others, differentiating, and building your own original world. Being oriented to the original means doing something different from other people, and because there is no sense of unity with the surroundings, it is a serious problem in a maternal society like Japan where emphasis is placed on mutual feelings with the surroundings. Therefore, in Japanese society, in order to cooperate with European and American

societies, it is advisable to dismiss people who do not cooperate with the surroundings by sticking to originality, while advocating the importance of originality. Always.

06/21/2008 03:57:06 PM

How to protect personal freedom and privacy in Japan

How can we protect personal freedom and privacy in a liquid-type uneven society like Japan? That's to avoid socializing as much as possible. The purpose is to secure a free area where no one else can enter around.

Once you inadvertently associate with your surroundings, they will be swallowed by the sticky liquid around you, such as your mother's amniotic fluid, and you will not be able to escape. Subjective, rumored, undercover and surveillance, subject to privacy, privacy never returns. The feeling of being constantly seen by others is born, and you will continue to be embarrassed and embarrassed by the sense of shame. This should be avoided.

But without some kind of interaction, the information needed to survive will not be included. What to do with it It can be solved by joining an anonymous life net. It is necessary to loosely solidify and provide information to each other and help each other while avoiding troublesome mutual monitoring. In this regard, anonymous community life BBS such as "town BBS " will exert its power.

06/21/2008 03:58:00 PM

When I see Japanese people, I think she ’s a woman

It is good to advise foreigners that if you look at the Japanese, you think you are a woman. At first glance, Japanese men, even though they are men, are completely feminized by their mother's behavior. The fact that men are dominant and men dominant, and that feminists advertise "Japan is a male society," have made Japan completely reminiscent of male-centered people, but this is a mistake. The characteristics of a Japanese-style mura society are that it is liquid, likes group and group actions, maintains a sense of unity, is noisy in coordination, is well-monitored, claps in the backs, and loves pulling legs. Because they all overlap with the characteristics of women. Japanese mura society is a female society. Conversely, Westerners with gaseous individualism and liberalism, even women, should be treated as men. Because they are under the control of their father and are masculinized.

06/21/2008 03:58:57 PM

"Mother" as the foundation of Japanese society

Japanese women become "mothers", dominating the social infrastructure and underlying structure, while apparently standing up with men at the top, pretending to be "top male" and outside. I have. In the current state of Japanese society, men rise to the top and play a superficial role in society, while women hold down the bottom and dominate the foundation and foundation of society. Japanese men are

only dancing on the palm of their mothers. "Appearance, the surface is male society, real female society" can be said to be the actual situation of Japanese society.

06/21/2008 03:59:55 PM

Utility of anonymous bulletin boards in Japan

In an anonymous bulletin board such as 2ch, a loose and free connection between anonymous people and solidarity can be obtained. People who have the same interests and interests, and become "residents" of the same thread, can help each other who does not know. This is, Japanese uneven society, or of the social networking service mixi said, mutual sense of unity, mutual to draw the attention of the opponent, too much to ask to be satisfied with the other party, the other party to comment on Toka his diary each other It is acting as an antithesis to the loss of mental freedom, falling into a "mutual check society" in which a check is made annoyingly as to whether or not it has been done.

Of course, on anonymous bulletin boards, vandalism and angry are constantly occurring, and it is easy for mental dents to occur if anti-spamming endlessly. Without worrying about the eyes of high-level surveillance, being able to say what you want to say, being able to say your true intentions, and having the freedom of speech to hit are fundamentally bringing spiritual freedom to Japanese people. It can be said that it leads to mental health.

06/21/2008 04:00:45 PM

In front of everyone ...

The Japanese, who are inhabitants of a liquid maternal society, are living together in a closed, exclusive mura and inner circle, attracting and attracting each other. As a result, you will be struggling to read the surrounding air, paying attention to the surrounding eyes and intentions. It can be said that Japanese society is a "sensor society" that requires strong sensitivity to the surroundings. Japanese society is a "mutual surveillance society" that is watched by others, and a "shame culture" that has a strong sense of being ashamed by others. It is a “gaze society” that has a strong sense of being “watched”, constantly cares about the gaze of others, and is highly interested in what others do, and often turns their gazes on others.

Japanese tend to have high public pride, look good, and look good, and hate being stingy or scratching in public. No matter what you do, try to get around in public and in front of everyone, avoid shame, and you will be desperate to keep your face. No matter what you do, you will be worried about your gaze and always follow a preposition like "in front of everyone." That is, everyone's gaze is scary. I am worried about what everyone thinks. I have bad rumors and I'm afraid to be murdered. I'm afraid of making mistakes in front of everyone and failing. I'm afraid to be ashamed. You should not be noticeable even if you make a mistake. I don't want everyone to be noticed on the downside.

I'm scared that only I don't know. I'm afraid that people around me know that I don't know. I want to know it. Even if you touch and operate a computer for the first time, it is good that you can immediately know what you are doing

without being exposed. I want to show you that you can do difficult things in front of everyone. I want to be praised for being able to do that. I want to look good in front of everyone. I want to be dignified. I want to show off. I want to be considered advanced. I want to be noticed on the plus side, I want to stand out.

06/21/2008 04:01:39 PM

Unbreakable seniority

We often see the Japanese seniority system collapsed as a result of performance-based development, but is that not a mistake? The proof is that the number of middle-aged and older job seekers and job seekers over the age of 40 is significantly reduced. The reason for this decrease is that Japanese companies are assumed to be in managerial positions at the age of 40 and over, and the positions of those managers will be allocated internally without recruiting from outside. is there. Conversely, it is difficult to hire 40 or older as a flat employee. It also means that flat employees who have been promoted to the company for over 40 years of age and have not been able to take positions will be subject to restructuring.

In other words, if the senior manager has lower seniority and the upper employee is higher, it is difficult for the younger manager to give orders to the older employee, so the older employee has to avoid it. It can be said that the mentality of not hiring and trying to erase from the company is working. Conversely, it can be said that the commanding of a younger person to an older person is considered abnormal and unacceptable. It is difficult for juniors to command seniors. For this reason, junior managers who are young

people who are easy to give orders to their younger managers who are easy to give orders to, even though they are the subject of their own orders, tend to dismiss seniors who have a big aspect to themselves just because they are older. The psychology of hardening only works. Or, even for older flat employees, there is a psychology that it is unbearable or humiliating to be directed from above by a person who is under seniority rather than themselves, and tries to leave the company on their own. This is the true picture of a mature restructuring.

It is the junior and senior's psychological hesitation that the junior gives instructions and commands to the senior from the top, and this is the essence of the seniority order. It can be said that it has been firmly maintained by the constant reproduction of the junior / senior system in middle and high schools.

06/21/2008 07:16:37 PM

Continued lifetime employment

It is said that Japanese lifelong employment has collapsed due to the progress of globalization. Is that true? Looking at the top people such as government offices in Japan, it is said that the majority of those who were born in the so-called first organization, continued to be promoted to the far end, continued to be employed, and reached the rise You will notice.

The idea of "getting to the top of a birth and going to the end," "Birth Faith" and "Birth First" is the essence of lifelong employment. Certainly, it is true that many large companies and government offices are often retired (including

Amakudari) and lose their jobs. However, among them, the core people of the organization, as they progress, have fewer posts as they get less, but still grow as they did in the past, and are restructured in pure culture, that is, once they find employment. Until then, it remains the first company or government office, and is climbing to the top of the organization with lifetime employment.

The Toka young people, or was harsh initially entered the company, salary is less, in that it does not fit with my 2 □3 , but it is true to some extent many cases to quit in the year, when they change jobs, referred to as a second new graduates Called. This means that they are treated as new recruits who are a little older and can be included in the birth again.

The 30 's but is Toka people who were wearing some professional ability of the Toka years old are an increasing number of cases to change jobs in full-time treatment in middle-aged and elderly in the middle, if anything, could lack the personnel in the career destination of the company It may be regarded as an irregular minority case in many cases because it is treated as supplementary personnel to supplement the situation.

It seems that there is a view that lifetime employment has collapsed because the number of temporary employees and contract employees who are not lifetime employment is increasing, but if you pay close attention, it is said that they are employed as "non-regular" employment. You will notice that Conversely, looking at the employment form of government agencies and large companies that are considered to be employed as “regular” employment, it is obvious that employment is limited to regular employees, and employment that will continue to work in one place until restructuring Isn't it?

If the majority of large (non-foreign-owned) companies and government agencies in Japan change jobs, most of them middle-aged or older, and the top executives are from non-native careers, lifelong employment in Japan will collapse It may be said that it is, but is it really the case? Isn't it not? The essence of lifetime employment is that the longer you work for the end without changing the company you work for, the essence of lifetime employment is that people who work until the retirement age without changing their workplace from the beginning are salary and job titles If the status of the most favorable treatment has not changed, the Japanese society continues to be oriented to lifetime employment, even if the number of people who change the company without stopping due to circumstances increases. Isn't it?

I understand that I would like to abandon the “late” Japanese customs and pretend to be advanced Western, but what is the fake reality? Also, in Europe and the United States, there seems to be a lifetime employment country like France, but does it have to be imitated?

06/21/2008 08:26:49 PM

From regular and irregular dichotomy of affiliation and employment to multi-stage affiliation with social organizations

In today's Japanese society, both companies, government offices and schools stick to the internal and external dichotomy.

In other words, the degree of affiliation of a person to a company, government office, school, etc. is described as "our people, regular employees, regular employees, students who are inside (in the village society, organization)" and " (the village society, There is no middle point between the two stages of "revel, non-regular employee, staff, student" who cannot enter the inside and stay outside.

Instead of the conventional two-stage, for example, five stages, such as “100% affiliation”, “80% affiliation”, “60% affiliation”, “40% affiliation”, and “20% affiliation” (In Japan today, there is only "100% affiliation" or "0% affiliation = non-regular affiliation"). If it is troublesome in 5 steps, it may be 3 steps (non-regular, semi-regular, regular).

In Japan, there is a large gap between regular and non-regular employees.For example, as seen in women retiring from childcare, once they drop out of regular employees, they cannot easily return to regular jobs, and their wages are greatly reduced. And without any guarantees of their status, they will suffer hardships and financial difficulties. Or, if a student fails to hire a new graduate of the company, he may be treated as a graduate and be blocked from hiring a full-time employee. Resulting in. I think this is a major factor that makes it difficult for Japanese society to live, such as the difficulty of making children economically for both men and women.

If this is a multi-stage, such as 5 stages, it is necessary to start with around 20% affiliation at first (although 100% affiliation may be allowed suddenly as before, but change to the mainstream if it is not as possible as possible) You can raise or lower your affiliation according to your affiliation and work with your favorite affiliation. In essence, it creates some intermediate stages between legitimate and non-regular to make operations more flexible. As for the status,

as the percentage of the affiliation increases, it is easier to be assured, but even if the affiliation is 20%, it is guaranteed to some extent. The point is that the hurdle of the step to the first affiliation is lowered (100% affiliation → 20, 40% affiliation) to facilitate affiliation and adoption.

Along with this, for example,

□ Abolition of recruitment of new graduates (not recruited)

□ Abolishment of regular employee recruitment ceremony

□ Review the entrance examination (recruit while listening to the desired affiliation percentage of those who want to enter)

□ Synchronization with seniority rank (There may be a person who belongs to 40% even at 50 years old (= freelance is the remaining 60%), or a person who belongs to 80% even at 20 years old)

-Some degree of decoupling with managerial positions (stopping being a manager if you do not belong to 100% will stop. If you have the ability, it will be OK even if you belong to 40-80%)

□ Degree of affiliation, degree of affiliation level liberalization (upgrading from the first 40% affiliation to 60% affiliation, then becoming 20% affiliation for childcare, then childcare is settled down and 60% from 80% Become a% affiliation, change to a 40% affiliation with nursing care, etc., or change to a 0% affiliation after retiring from the company and then suddenly 100% affiliation when re-employment. From 20%, the necessary up-steps are smaller and the usability of the system is improved for both labor and management.

□ Balance with performance-based principle (If you can contribute to the organization as a percentage of your affiliation, the evaluation will be the same regardless of the percentage you belong to. A person who belongs to 20% may have a higher rating than a person who belongs to 100%.)

□ Balance with working hours (proportionate to the affiliation percentage)

□ Balance with salary (multiply percentage of affiliation by performance evaluation)

It is a measure.

In the Netherlands, part-time workers seem to be treated the same as full-time work, but in Japan, where emphasis is on organizational affairs, it is not the same as it is. I don't accept it! There are many people who don't accept it!), So I'll modify it as described above.

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Synchronized side-by-side treatment and jealousy

In connection with the unprecedented seniority hierarchy described earlier, in Japanese companies and government offices, among those who joined the company at the same time, one became a boss and one became a subordinate. It is considered that there is a situation in which the ordering

or being performed is hesitant to both the instructing side and the instructed side. The idea is that the same treatment should be done during the synchronizations that go together, and that there should be no difference up and down.

The idea that there should be no upper and lower treatment during this synchronization, the idea that synchronization should rise together at the same time, and the simultaneous promotion of the same treatment, and the idea of the same treatment, are inextricably linked to seniority, and are still strong at present. Exists. This is probably because elementary, junior and senior high schools do not allow students to skip classes , and it is thought that it is natural for students of the same grade to climb one grade at a time at the same time and in order .

In middle and old age, the number of positions that can be promoted is limited, and there is a disparity between those who took the upper post and those who stayed as flat employees during the same period, resulting in disparity It is awkward that syncs are together in the same organization, which is uncomfortable for syncing the upper posts and syncing the lower posts, so I couldn't get to the upper role, and the relative ability Leads to the idea of thinning out inferior synchronization. This is another cause of the middle-aged restructuring in Japan.

If the unavoidable disparity arises during the same period due to the same treatment and side-by-side treatment, the idea of cutting down the downgraded synchronization employees has led to the restructuring of middle-aged and elderly people. It can be said that before the introduction of the performance-based approach in the United States and Europe, it had traditionally inevitably occurred as a form of organization of Japanese companies and government offices.

Japan has traditionally had a pay-as-you-go principle without having to bother with a Western-style pay-as-you-go principle, because such gaps in the period and truncation of the down-grade period are based on differences in job capabilities. It can also be said.

However, unlike Europe and the United States, which attempt to make the gap between the top and bottom easily by competing, in the case of Japan, allow as much as possible so that the horizontal state remains as long as possible, and psychologically, The difference is that they strive to have a sense of unity and equality.

By giving a sense of psychological unity during the same period of "joining the company together", we can give a sense of unity and closeness to the company organization, and at the same time, "He went first, It must be regained. "The constant competition in the side-by-side competition is the driving force behind our business performance. In that regard, it can be said that the company is making good use of the envy of the relatively late employees toward their synchronous rivals.

In other words, the driving forces behind the performance of Japanese companies are "a sense of unity with the company" and "jealousy of their rivals."

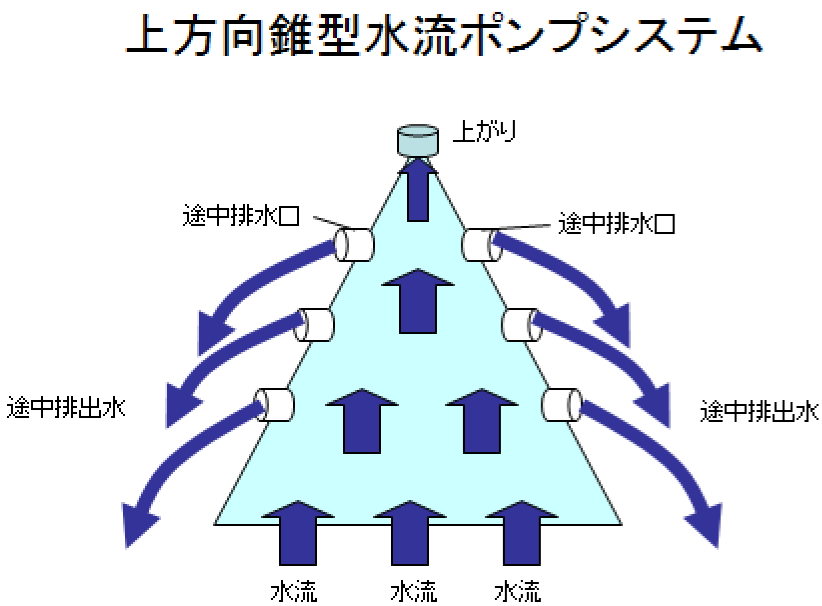
07/09/2008 03:15:13 PM

Japanese society as an upward cone water flow pump system

The system of Japanese companies and governments can be considered as a cone-shaped liquid channel whose path

narrows as it goes upward, or an upward cone-shaped water flow. It can be summarized by the phrase "upward cone type water flow / water channel pump system".

Pump system diagram



Here, the saying goes, not to return to the flood basin. In other words, once it comes off and spills, it cannot be redone. I can't go back. The narrow vertical waterway and water stream are pushed up one by one by a pump. Waterways and water currents are cones, so they narrow as you go upward. The narrowing of the canals corresponds to the fact that the higher you move up, the fewer positions you can assume. The chairman and president at the top correspond to the “up” position.

The cone has several holes to drain water that has lost its place because of the narrowing of space to go upwards, and in the narrow channel, it can not proceed any further. He is discharged out of the hole and drains down into the lower-

grade tissue, "falling down" or being restructured and sifted out of the cone and never returns.

The water flow from below is constantly supplied by hiring new graduates who are constantly moving up. What plays the role of a pump that boosts the flow of water is the mentality and energy of people who want to go upwards and have a good feeling, aiming for the advancement and promotion of people. The water flow goes up from the bottom of the cone in order. Water that entered the cone earlier is higher than water that entered later. This corresponds to seniority, senior and junior synchronization. The water that first enters the cone grows as it rises up to the top "rise". This corresponds to lifetime employment.

07/12/2008 09:23:14 AM

Japanese companies and government agencies that do not allow cheating

Japanese companies and government agencies have the property that once an employee joins the company, the employee is not allowed to change jobs to another company or to be interested in things outside the company's business. In short, once you're together, you won't be allowed to flirt except yourself. In that respect, employees are getting married to the company and spending their entire lives for the company. Instead, if the employee finds it unnecessary for the company, he simply restructures.

The company demands "lifelong loyalty" from its employees, but it can be said that the company has a double standard

that allows employees to easily cut off their heads. Lifetime employment is like telling your employees that, "For the rest of your life, keep an eye on yourself, don't be fooled, just think about your company. Otherwise, you'll be kicked out." is there. The company demands that employees always pledge to loyalty to the company, work for competition in the loyalty, produce results for the company and financially motivate the company, and only employees who win the competition For the time being, letting them stay inside is the driving force for employees to work.

07/12/2008 09:49:45 PM

Japan's social organization as a "maternal entity" and the sea and lakes

As I wrote to Japanese men as being able to be established, organizations such as Japanese companies, schools, etc. are mothers who swallow the entire personality of their members. It can be said to be a liquid or gel-like entity, such as a deep sea or lake, that wraps around the entire body of the member who jumps into it and makes it inaccessible.

07/13/2008 03:26:18 AM

Hate freedom

It is thought that Japanese society is fundamentally free from freedom. He says that he is a freeter and refers to people who do not belong to the company, and he tends to

be stupid. An unbound person who moves around without moving to a single location is considered unreliable, saying that the address is unknown. He also regards free people as self-serving, as anxious molecules that disrupt the internal order of a well-organized space, and tries to discharge them outside. In schools and the like, it is said that people who do not like free clothes and prefer uniforms enter and settle in somewhere, and it is said that it is better to stay still and contribute to the formation of order in the place.

07/13/2008 03:29:19 AM

Reasons why Japanese society compulsively tries to Westernize

What is the reason why Japanese society is trying to Westernize so hard? This is because Japan was included in the western liberal camps of the United States and other countries after World War II. Although Japan originally has a liquid constitution derived from farmers (such as collectivism, control lover, emphasis on interpersonal relations and mutual sense ...), Russia is the same as Russia and China. Instead of being in the liquid camp of China or China, he was put into a gas camp of the United States and other countries that was different from himself. If they are considered to have the same characteristics as liquid camps (East), such as Russia and China, they will be attacked by other nations (such as the United States) of the Western gas camp as those with enemy characteristics. That was something to avoid.

So he struggled to conceal his own liquid nature and to have gaseous qualities, such as individualism and liberalism, on

the surface alone, so as not to be regarded as foreign or enemy. However, it can be said that this was the postwar history of Japan. In this way, the attitude to remove the liquid properties common to Russia and China, even at the surface alone, and to act smoothly from gaseous allies such as the United States and Western Europe without being called heterogeneous has been adopted. It can be said that the current state of Japan is that it has been completely acquired over a long period of time and cannot be removed.

07/13/2008 03:30:30 AM

Why Japan became an economic power after the war

In an article on "Why Japanese society is compulsively trying to westernize," during the post-war East and West Cold War, Japan, Russia, which originally has the same liquid nature as its own, the United States, which opposes the eastern side of China, He wrote that he was incorporated into the Western faction (western, gas faction). In fact, this is why Japan has become a post-war economic power, and is now struggling with China and Russia struggling economically.

In other words, Japan, which was on the west side during the Cold War, could put China and Russia on the east side out of mosquito nets and preferentially monopolize advanced technologies created by the West, which has free and original gaseous properties. Therefore, it was able to develop economically far ahead of its similar counterparts, China and Russia, and easily gained an advantage. Since there were not many prominent countries with liquid properties in the western gas camp (Korean rank?), Japan did not have the

bold, original idea of its liquid nature, but had a fine product scale. With its ability to improve and polish, he succeeded in getting the ideas from other western gas camps, preferentially at the ally of the Allies, and making improvements to produce high quality products that were scattered around the world. This was the true reason that Japanese society became an economic power in the postwar Cold War.

However, these conditions of Japan's dominance disappeared rapidly after the end of the Cold War. Liquid China and Russia, which were previously regarded as enemies by the Western camp and could not receive sufficient technology, have stopped their rebellion with the United States and Europe and are newly regarded as non-enemy, This is because they are now able to receive technical assistance and other assistance. In other words, advanced technology in Europe and the United States, which Japan had been able to obtain preferentially during the East and West Cold Wars, will now enter China and Russia as they are, so Japan's technological advantage will rapidly decline. It is.

China is a country of the same liquid nature as Japan, and it is difficult for Japan to be differentiated as a liquid. If the current situation remains where differentiation cannot be made, Japan, which is not good at producing original technology due to liquidity and difficult to progress without introducing advanced technology from the gas camp, will technologically catch up with China of the same type It is only a matter of time, and it can be said that Japan's dominance is already questionable.

What is waiting for Japan in the future is likely to be the constant and unparalleled side-by-side competition between the same liquid and rival China and others. In order for Japan

to gain an advantage, it depends on how quickly it can acquire advanced technologies from gaseous Europe and the United States, ahead of China, and how highly it can refine its acquired technologies. It can be said.

07/13/2008 03:31:28 AM

Leader society and follower society

In conventional sociology, the general view is that active leaders who lead and pull things are higher, and followers who follow them are lower. However, followers who follow and accept from behind are higher in some societies. First, what actions followers take to win is summarized below.

Followers are those who do not move from you. Those who are waiting for someone to do it and complain or complain that it is inconvenient if no one is doing it. And if someone does, and if they fail, they ridicule and swear. When someone struggles and succeeds, they say that they did well well at first, but they soon become jealous of the person who succeeded, search for them, and pull their feet.

Followers are opportunists. Watch carefully what your surroundings are doing, and try to keep up with the crowd and keep them in the circle of people around you.

What are the benefits of being a follower? Why are your followers so high? Followers do not have to take responsibility for themselves because they do not become masterminds if they do something angry with power. You can stay safe and escape to a safe zone at any time, and you can protect yourself. Followers cannot move unless they can be kept safe and secure. All right, it will not work unless you are

sure. In that respect, you can always enjoy your safety and security with priority. In addition, followers are constantly working together with everyone around them, so they have the advantage of being more accessible and able to survive than other leaders who have to take the initiative alone and are less likely to seek help have. Some say that they are not afraid of doing anything with everyone.

Followers are second. If you go ahead like a leader, you will be exposed to the weather and the conditions will be severe. Followers do not have to struggle to take the lead, and can enjoy the results of the painstakingly pleading out. The living environment is more forgiving than the leader, greenhouse and warm.

Followers don't raise their hands directly, take risks, and have someone do it. As a result, they have a better living environment than leaders who are at risk or held responsible. The priority is to enjoy personal safety, security, self-preservation and comfortable greenhouse life, so the survivability is higher than that of the leader. , Which is why followers rank higher.

Like followers, those who do not feel danger, who can stay in the safe area all the time, those who can secure escape, those who can see Takami, those who can survive warmly, and those who are easy to survive are ranked first High, high.

The leader is a society in which each person is at the forefront of each other, that is, a gaseous patriarchal society, such as the United States, which is a group of active people who take the initiative. Is limited to In such patriarchal societies, people can die in the face of danger, so it's cool to be able to lead people and produce creative results.

On the other hand, the top followers are liquid maternal societies, such as Japan, which are groups of people, such as cushions, that accept, accept, and swallow the results of others. Her mother is a woman, and above all she values her protection and is noisy for ensuring safety and security. In a society heavily influenced by such mothers, it is advisable to take the least amount of action from himself and, based on the surrounding trends, make the most secure and yet profitable.

For example, in the Japanese government in a motherhood society, the top in the real world is the one who stands out from the surface, but is not the minister who is criticized, the face of the storm and is immediately dismissed, but the windshield by the minister who is one rank below it Can be said to be an under-secretary in an effective position.

Or, a woman who is protected while obeying it can be said to be safer, more secure, and have a higher status than a male leader who has to be exposed to the outside and face off against enemies directly.

In other words, in the high-ranking follower society, the position where the cushion works one or two ranks below it, rather than the highest position on the brunt of the weather, is the safest, safest, and has the highest real status.

In this regard, in the follower society, it is necessary to distinguish between a “superficial position” where people who stand out and stand out are superior, and a “substantial position” where people who are comfortable and comfortable on the upper level.

In some cases, the leader may be one-man and self-serving, doing things like a lizard's tail that puts responsibility on

followers in case of failure, in which case the followers will not be held responsible. Need to get away from it.

07/13/2008 03:32:53 AM

Perfect intact orientation and Japanese "experts"

People who are so-called experts at Japanese universities and think tanks tend to seek the following “complete intactness”.

 Do not say anything wrong. What you must say is always correct (must be correct, must be accurate). It is a shame to make a mistake.

-You must constantly and correctly understand famous and latest theories.

 Do not be unanswered or do not know about your specialty. You have to know everything. I have to be shit.

 What to say must be constantly strict. It is useless if there is any theoretical breakdown, chipping, or leakage. As a result, his thoughts are stiff and sloppy, and he is unable to speak free and new, although he may be somewhat inaccurate and hurt. Even if you seem to be making a new statement, if you listen carefully, you may be selling someone (especially a Western researcher).

07/13/2008 03:33:39 AM

Japanese university students looking from above

Japanese university people, including professors and graduate students, are considered to have the following characteristics.

 It is an exclusive philosophy first idea. He has a strong sense of unity with his school. Among them, teacher and junior, junior and senior junior synchronization is very noisy.

 Teaching (ignorant students) ignorant, enlightening, feeling grateful, etc.

-(Especially the professor) thinks he is a great, superior, or almighty ruler, and sees the student with inferior mercy and power harassment.

-Try to follow the theory of a famous and famous scholar. They also want to think of themselves as authoritative.

07/13/2008 03:35:04 AM

Gas type company, liquid type company

The author has proposed the classification of gas type and liquid type for some time, and based on that, I compared the ideal situation of European, American and Japanese companies as follows.

In the gas-type companies like Europe and the United States, independent and independent free people work together in a temporary way to work together in order to increase profits. The results and profits come out, and when the time is right, we can easily exit. Companies are just temporary tools to make money. Emphasis is placed on returning short-term profits to shareholders who have invested.

A liquid-type company like Japan aims to ensure that those who like to get close and stick together are connected with a strong sense of unity, and that the state itself is maintained and maintained. The goal is to stay in the company. Companies are a lasting community. Focus on raising the value and rating of your corporate community. The value of the corporate community is measured by its size (sales, etc.) and its market share, so we will try to increase it. For shareholders who have invested, we place importance on maintaining and increasing the long-term value of our shares. The company will not focus on short-term profit distribution, and will try to get shareholders to view it as a good asset that keeps the stock stable for a long time.

From the perspective of international division of labor, boldly jumping into unexplored fields and producing original results that create something from nothing, but often `` gas type '' companies whose results are rough and rough In charge of the initial upstream process in the international division of labor process, it is not good at suddenly producing creative results in unexplored fields, but it is highly completed by small improvement and refinement of new knowledge brought in from gas type companies It is better that a "liquid type" company that can create a degree is responsible for downstream processes. The strongest is a joint venture between a gas type and a liquid type.

07/13/2008 03:36:33 AM

Collective recruitment of new graduates and crossing a timed bridge between closed groups

Japanese companies have a mysterious practice of recruiting regular employees and in principle only hiring new graduates. When new graduates are selected in April , they close their doors during the rest of the year and do not try to enter. Needless to say, the market for job changers has recently matured in order to acquire human resources who can work quickly, but it is assumed that those who have changed jobs will be able to collect new graduates once in some company when they follow their previous job. Most of the people who were recruited, there was no guess at finding employment at school when graduating from school, and those who were not employed as new graduates and just treated as graduates were those who were students during the ice age, even in the job change market. It can be said that the current situation is that struggling to be hired as a regular employee.

Why are new graduate lump-sums preferred? First, the idea of non-affiliation, strangers, and dislikes of vagrants is fundamental. (In the nomadic-pastoralists, such as the United States, Europe and Mongolia, but rather non-affiliation person, stranger, state of vagrants is usually, are common, is considered to be not so much disliked.) Simultaneous recruiting of new graduates is, the personnel to be employed However, it is preferred because one goes from one group to the other without moving out of the group, so to speak from “Uchi” to “Uchi”.

Staff must join the company as soon as they graduate. When I leave school, I have to go to work. There must be no time lag. If you fail to enter at that time and become a graduate, you can no longer enter. Schools and companies form closed "bags", spherical closed and exclusive spaces, and temporary bridges, pipes and passages connecting one "uchi" to the other "uchi" Is formed.

The aisles are pre-selected for new graduates who can pass, and only those who have been selected can temporarily go from the school to the company. If you miss the timing that you can pass and you miss it, you will not be able to enter the company side as a regular employee for a lifetime. Limit the number of employees (new graduates who have won a job offer) and the timing (only one moment from March 31, 23:59 to April 1, 0:00) from one group (school) to the other group. Only a timed bridge will be set up between the two groups to automatically transfer personnel.

In Japan, trusted personnel must always belong to a group ("company", "family", network). You must always be somewhere in your home. Japanese do not belong to any group and do not like to stay alone outside their group. I don't trust anyone who is in such a state, or who can't be included in any group. These “foreigners” include part-time workers, non-regular employees (contract employees, temporary employees), and people who have just changed jobs. They can be grouped as "outsiders", and are subject to downgrades compared to regular employees.

When moving from one group (Uchi, Mura) to another group (Uchi, Mura), each group that normally closed the entrance, simultaneously agreed and synchronized, temporarily opened the exit entrance simultaneously, You can only move if you have a bridge that spans. If you do not successfully cross the timed bridge on the designated date, you will fall

and eventually disappear, leaving you alone outside the group. If you do so, one group will be treated as a graduate and you will not be able to join the other group again.

The school expels members out of the school when the deadline comes. Those who are discharged and do not join the next group are treated as graduates, part-time workers, and non-regular employees, and permanently lose the opportunity to formally enter other groups. The relationship between mid-career hiring and regular employees in a Japanese company is as follows.

Mid-career hiring at a Japanese company

□ Limited to those who were full-time employees in other companies. What makes me a full-time employee

□ Limited to new graduates. When you graduate from school, you have to be a full-time employee of some company if you don't immediately become a full-time employee. Even if you leave school, you will not be able to become a full-time employee if you are unemployed and do not have a full-time period at any company. There is a large treatment gap between regular employees and non-regular employees (dispatch, part-time). Whether or not you can become a full-time employee after graduating from school, there will be a huge gap in your life. Once a non-regular employee becomes a non-regular employee, the resulting gap is closed because the path to full-time employee (including mid-career recruitment) is closed and cannot be re-challenged.

07/15/2008 03:00:12 AM

People who fire "Uchi" are swallowed by their organization

Japanese employees (full-time employees) often refer to the company they work for as "our company" or simply "our". Government employees also have this tendency, and even students say "Uchi" repeatedly for their own organization, like "Uchi's high schools and colleges" and "Uchi's circles and clubs". I do.

The use of the word "Uchi" means that the user has stepped into the tissue, where it has been completely trapped inside and is unable to exit. In short, it is "swallowed" by the organization.

"Swallowed" means that an organization such as a Japanese company has a strong membrane that separates the inside and outside, or has a surface tension that minimizes the surface area so that no outsider can enter inside, Is difficult to get through if it does not pass a rigorous test, while once a person penetrates the membrane and enters, the hole opened in the membrane is quickly repaired and closed, It means the occurrence of a situation where it is completely immersed in the liquid inside, it is completely integrated, it can not go outside, and it continues to communicate `` inner ring '' `` uchi '' with other members inside. ing.

This is also an indication that Japanese companies are moving on a liquid principle, closed outward and attracted to each other internally, moving closely together. The inside of a cluster of liquid molecules is an "uchi". It can be compared to the amniotic fluid in the mother's womb, and it can be said that it embodies motherhood. In other words, those who repeatedly fire the word "Uchi" are fully immersed in the liquid principle and the maternal principle, such as

the preference for mutual integration, the preference for closed and internal limitations ... Yeah, it's like unconsciously declaring "mother-child".

When swallowed by the tissue of "Uchi", it is impossible to calmly stay away from the tissue at a certain distance, and everything moves around "Uchi", and individual independence Independence, respect for privacy and freedom, and an objective perspective on things (gas nature) are lost forever. Also, due to the survival and prosperity of the member "Uchi" to belong to, each member suffers a sense of paralysis as if it does not hurt at all, and a "company person" "organization first" is born You do it.

It can be said that the barometer that measures the degree of swallowing incorporated into the tissue is the frequency of use of the word “Uchi” and the degree of naturalness of use. The more frequently and spontaneously the word "Uchi" is emitted, the more it is said that it is "swallowed", the more natural it is and the less resistance it has. The attitude and thoughts to be taken are liquid, and the influence of the mother is strong (thinking is maternal).

07/15/2008 05:27:02 PM

I can't belong, I can't get in ...

In today's Japanese society, there are many people who are lonely and wandering around here and there, just like sand grains that move as they are blown by the wind, without being included in any group. Japanese society cannot live a human life unless it belongs to a group, whether it be a company or a school. In order to enter the regular group, strict entrance examinations (entrance examinations,

entrance examinations, etc.) are usually imposed, and only those who succeed in the examination or those who have connections with powerful people related to the group Only regular employees (regular employees) and regular students will be guaranteed their status.

If the entrance examination fails in any way or if there is no connection with the influential person, it is not allowed to join the group in a regular form, and it is temporarily treated as `` non-regular '' in the form of a contract or dispatch. I will have you. Once the contract has expired, you will be kicked out of the group and there is no guarantee that you will be re-entered. This is the so-called "non-regular employment" that corresponds to contract employees and temporary employees.

These "non-regular" employees who are not allowed to join the group in regular form, cannot be affiliated, will receive lower treatment in Japan than those who have been registered as regular employees. . For example, they are discriminated on the basis of wages and social security is insufficient.

Even if you want to rank up as a regular employee, the amount of work that was "non-regular" during reemployment is not counted as work history (only the amount worked as a regular employee is counted). You have to be hired "informally". Once you get into the "illegal" frame, it's hard to get out of it semi-permanently.

In Japan, it is essential to belong to some group in a regular manner (for example, it is common to ask "Where do you work?" There is little recognition of a positive attitude toward working independently and independently from the group, despised as a "freeter" or "rootless grass" and not treated as a human. They are stigmatized as "inferiority,"

"half-bodied," or "incompetent," who can't be put anywhere in the group or belong. Those with "non-regular" employment and affiliations will be wandering around in different companies without being allowed to settle, despite feelings of inferiority. It's like a sandy life wandering lonely in the wind. It is also a life that can be “disposable” as a step and tool for regular employees.

The gaseous way in which individuals act independently and independently is positive in Europe and the United States, whereas in Japan, which takes a liquid way, where individuals must belong to some group. Has only negative value. At the bottom of the mind, those who belong to "non-regular" employment belong to some group (to have them put in somewhere "home") and want to be united and relieved (to live in a liquid state) He wishes, but his wishes are not fulfilled, and he is reluctantly moving around in society one by one without being able to settle anywhere. At first glance, the appearance of such "non-regular" employment and affiliation in Japan is such that individuals seem to be disjointed gas molecules, but in fact, they aim to become independent and independent, like gas molecules (European and American). However, it is not a self-directed figure that determines a goal to move on its own, moves away from the surroundings and moves around at high speed. It would be appropriate to see the space alone as a solitary liquid molecule alone wandering slowly and unreliably, cut off from the group, and cut off (actually, I belong to the group and want to unite). .

07/21/2008 04:35:47 AM

Connection, care and free speech

The best way to maintain free speech in society is to not make connections, take care of it, or not rely on it. Once you rely on the connections, you have to somehow listen to the person who took care of them. Therefore, it is difficult to refute the opinion of the person who relied on, and it is impossible to speak freely. But if you refute, you will be cut off and lose your means of living. In fact, Japanese society is a connection-oriented society, so in terms of speech, wouldn't it be easy to run into the mood of influential people and lose freedom of speech?

07/21/2008 05:51:47 AM

Incoming society, culture of flirtation

Japan is an opponent-oriented "paying society" and "a culture of flirt", where it is better to match with the opponent from here. For example, when using a product (such as a mobile phone), it is good to use it according to the specifications of the product, and it is said that complaining that "it does not suit you" or "it is difficult to use" is not mature. It is advisable to adapt and adapt to the precedents and conventions that already exist, and trying to change the precedents without permission just because they do not suit you is `` no patience '' `` They will be accused of being "selfish."

Emphasis is placed on coordination and synchrony, which are matched to each other, and if they cannot do so, they will be criticized for saying that they cannot read the air. Attitudes to "praise and kill" and flirt with others are widespread in Japanese society. The effect of such `` gaiai '' and `` fellowship '' produces an effect because the Japanese people strongly want to be lifted up by others, to want to be

magnificent, to stretch under their nose, and to dress well. It can be said that it has. In that sense, it can be said that the emphasis on "incoming" and "fearful" is the emphasis on "power" in reverse. In other words, the culture of fascination is a culture of dignity.

07/21/2008 06:04:10 AM

Adhesion, familiar culture

Liquid-type Japanese people prefer human relationships that come close and sticky to each other. A state of sticking to each other and not separating will inevitably lead to mutual “adhesion” and “friendship”. “Rigging” and “bribery of bribes” occur frequently in Japan because Japanese people are liquid types. The only way to get rid of this adhesion and familiarity is to forcibly cut off the human relationships that are stuck together. The fact that personnel changes of public servants are frequently performed in a short period of time may be related to the prevention of cohesion and adaptation by forcibly cutting off the relationship between public servants and private companies by making personnel changes.

07/21/2008 06:23:15 AM

Pseudo-gas type society and Japan

Japanese society is basically a liquid-type society that prefers to unite with each other and act in groups.However,

in some parts of society, liquidity is not thorough and gaseous. Part that exists.

The first is where the introduction of Western culture is thriving. In postwar Japan, the United States introduced a constitution with a gaseous nature and required that the people, including the Emperor, obey it. The emergence of the "Super Government", from which gaseous dry air is constantly blowing towards the entire Japanese society. As a result, the whole country is constantly exposed to gasification waves.

Or, the doctrines and products of new eyes are often coming from Europe and the United States, and the aggressive academia and industry are deeply conserving the traditional liquid constitution that relies on academic groups and connections. Meanwhile, the surface is gasified by the influence of gaseous Western culture.

The second is non-regular employment. In Japanese society, the barriers to entry into companies and government offices are becoming increasingly strict, and a growing number of people are dispatched or contract employees instead of becoming full-time employees. In Japanese society, human life cannot be guaranteed unless you belong to a group and belong to "Uchi". Non-regular employees are not allowed to be hired by any company and are only temporarily hired by the company at that time. You will live like a quicksand, continuing to wander. In that regard, it can be said that each of these non-regular employees works much like a gas that moves independently and independently.

Of course, there is an essential difference from a real gas. That is, in the case of a person of a real gas type, there is a strong willingness to go forward from themselves, become independent and independent from others, and set

their goals clearly and try to attack fast and actively That is. In contrast, non-regular employees in Japan, in fact, are also regularly employed by some company and become full-time employees. Perhaps he has a strong desire to continue. Also, without a clear goal, they seem to have a passive character that drifts and drifts in the current conditions, thinking that any job that is good at the time is good.

The third is people living in big cities like Tokyo. In a big city, people move in and out of the city very fast, and it is almost impossible to move suddenly to an apartment or condominium where the next person is unknown. For this reason, Japanese who tend to associate only with people who are sensitive to their own safety and who are known and trustworthy, are not as concerned as possible with those around them who do not know anyone. Live alone in a house. The appearance is similar to the gas type, which tries to move in individual units.

Of course, there is an essential difference from a real gas. That is, if the Japanese in a big city are, in essence, a reliable and identifiable partner, the traditional “uneven” = liquid-like connection with a strong sense of unity It is about making relationships. A worker who lives in a place where he or she doesn't know who is next to her can join the company where she works and collaborate with her colleagues who can't take care of her at the company of her own, with closeness and unity like a family. Work.

07/27/2008 03:27:48 AM

Closed-room childcare and Japanese personal safety and security

-Utilization of the phenomenon of "unlocking between local (synchronous) subscribers" phenomenon-In a big city such as Tokyo, people move in and out and move suddenly, and suddenly move to an apartment or condominium where the next person is unknown. It is rough. For this reason, Japanese who are sensitive to their own safety and tend to associate only with people they know and trust are less likely to engage with those who do not know who they are, Each person will live in a house isolated. This is similar to the gas type, which tries to move in individual units. If you are a man, even if you live in a place where you do not know who your neighbor is, if you come to work at your own company, you will be able to work with your colleagues who do not care at your company and feel closeness and unity like a family Can work collaboratively, and in that regard, the company can satisfy the conventional liquid affiliation needs.

It is good if a woman is also a full-time employee, but if she gets married and follows her husband's relocation, lives in a big city, and has children born and raising children, no one around me Without being able to find someone to help, they would have to raise their children in a lonely, closed room with only mothers and children. At that time, the feeling of loneliness, suffocation, and helplessness of the woman is considerable, and the stress builds up and the child runs abuse.

The reason behind this is that women are only sensitive to their safety and are only going to associate with people they know and trust. In other words, `` personal security, safety orientation '', which seeks to have a relationship only with

those who can ensure interpersonal safety and security, can not help and seek connections with strangers who are unknown to the surroundings and who do not know whether they are safe, This leads to lonely childcare.

This closed-room parenting is often eliminated when the child grows up and enters a nursery or kindergarten. This is because they can connect with other mothers and nursery teachers who have entered the same kindergarten or kindergarten by being together in the same place, and those who share the same circumstances with each other, and have mutual trust with nature. This is because a sense of security is created, and it becomes possible to consult and help each other.

Here is a solution to closed-room parenting. The Japanese should take advantage of the fact that those who have joined the same place together tend to trust each other in the same situation and tend to get loose and get along. This tendency can be referred to as the "unlocking between local (synchronous) subscribers" phenomenon. Take advantage of this phenomenon.

Specifically, at the stage when a mother gives birth to a child, the local government institutionally promotes the participation of the mother in the local "childcare network", and promotes cooperation with mothers in the same situation, or with counselors and coordinators. Why not exchange information freely and ask them to talk about their worries? Like elementary school, by joining together at the same public institution, you can share childcare situations with each other, mothers can break out of each other, exchange information on childcare and help each other psychologically By doing so, it is thought that the feeling of loneliness and the feeling of closed rooms can be eliminated. If the "childcare network" is an institution with

public support, such as a nursery school or kindergarten, mothers can join with confidence.

The “Childcare Network” provides a place to exchange opinions on the Internet like a mixi- only confidential social network circle without the need for frequent physical negotiations . Should I disclose information about my place of residence, such as "I live in the XX district", as needed to call for help?

07/27/2008 04:06:24 AM

Personal gold standard, euro standard ... break away from yen-based thinking

Normally, in Japan, in economic activities, everything is considered based on the currency yen. For example, the price of gold bullion on month 0 is 1g3210 yen, which is 40 yen lower than yesterday (3250 yen) , so it is said that it was lost. Or, the exchange rate of the euro on the day of the month is 160 yen per euro, which is 3 yen less than yesterday (157 yen) . They have a habit of thinking of all economic gains and losses on a yen basis.

However, what should be considered as a currency indicator is personal freedom. I don't think any Japanese people will be forced to use the yen as a reference. Japanese people can freely choose their own base currency and products, such as personally thinking about things with the gold standard or thinking about the euro standard, based on gold bullion or euro instead of using yen as a standard. Should do so. Why not just watch the world's economic activities and judge

profits and losses with the indicators of currencies and commodities that I think is the standard, not just the yen? This is not just about Japan, as usual, but the perspective of international affairs. Let's look at it from other perspectives. It is.

Speaking in the first example, if the personal gold standard price of ○ May ○ day, 1 per yen 0.311mg in, yesterday (1 per yen 0.307mg compared to) 0.004 mg amount of the yen , such as, based on the gold bullion Will it look like that? Or, if personal Euro standard system Euro exchange rate of ○ May ○ day 1 yen 0.00625 in the euro, yesterday (1 yen 0.00636 than the euro) 0.00011 lowered the value of euro worth circle , such as, the feeling to see the euro as a reference Will it be?

07/27/2008 07:02:00 AM

Fashion-following moving rootless population and fixed-point rooted population

In Japanese society, 1) people who form a large group in order to always follow the trends and the crowds around them, make a large group, and constantly move around here and there, and the type of people who cannot be determined = Major-oriented trend-following movement-less rootless group 2) Set a fixed point that your roots, roots, and dive "Uchi" are here, and take root there, even if it doesn't become popular, save the place. , the type of people who = minor acceptable fixed-point rooted populations to wait for there to sun hit the day is coming soon of 2 there are ways.

In the rootless group of 1), the evaluation criteria for things are "because everyone is OO", and judge whether things are good or bad, whether they are using, doing, many, or minor I do. Speaking of the character input method of a mobile phone , everyone uses the multi-tap method that requires the user to press the "A" button five times to enter the character "O" , no matter how slow or inconvenient the input is This is a group of people who just support it and ignore the “Nicotouch” method, which excels in character input efficiency, just because few people use it.

In the rooted group of 2), the evaluation criterion of things is "your own attention", and judge good or bad and superiority of things based on whether or not they like. If you like it, even minors are fine. Speaking of the character input method of mobile phones, this group is particular about the "Nico-touch" method, which has good input efficiency but is overwhelmingly inferior in terms of name recognition. For with roots, A) of already been pioneered, there is a precedent and tradition, the teacher, where the predecessors of the mentor role is arrogant, and if you get in addition to new yourself as beginners, B) at their own venture There are two ways to open a new area , but Japanese people who are strong in women's influence and are safe and tend to dislike adventures and dangers
are trying to take root in those who have already developed A) . It is common to do. It is designed to teach and learn techniques that have already been developed and developed by teachers and teachers.

07/27/2008 07:49:05 AM

Abandoning the pride of "Japan = a developed country"

With the globalization of the world economy, the principle of "same work, equal pay" has been applied not only in Japan but also at the world level. Today's wages for Japanese civil servants and regular employees are clearly higher than in China, and the products they produce tend to be expensive and expensive. The current situation is that non-regular employees, such as temporary and contract employees, are forced to pay wages comparable to those of China to reduce manufacturing costs and maintain their products' overseas competitiveness.

One-sided imposition of the wage gap in this way is a kind of human rights abuses committed by public servants and regular employees, and the wages of public servants and regular employees who normally only work at similar levels should be reduced accordingly. There will be. Pain does not impose only on certain vulnerable groups.

In addition, the budget deficit in Japan in recent years has risen to a huge amount, and it is thought that much of this was caused by the spread of public works expenses. The reason for the huge public works expenditures was that the standard of living for Japanese citizens was too high compared to China, which has been developing rapidly in recent years, but it is too high, as it is, and it is too high. It was necessary to create a lot of jobs that were not originally needed at the national level in order to maintain the wage level without work (so the job was deprived of China and in a recession) and forcibly maintained the prestige of the country. Isn't it?

In short, Japanese people today are more proud of their country as an “advanced country” than their neighbors in Asia. It seems that the economy has been overwhelmed and has led to a high standard of living, and that the country's huge budget deficit has expanded to a level that is difficult to resolve.

Isn't it really impossible to maintain a standard of living that is too high for the Japanese output? For Japanese, isn't the appropriate level of wages, including civil servants and regular employees, at the level of temporary employees and contract employees that they (public servants and regular employees) are now foolish about being non-regular? At present, prices in Japan are thought to be based on high-paying public servants and regular employees, but this is based on the wages of non-regular workers. Should be reassembled assuming that you can live well.

To be clear, the level of living can be reduced by one to several ranks, and it can be at the same level in Asia, and it is the most important for people to live with normal work and normal living. Is there not? In order for Japan to not fail or to recover in the event of a bankruptcy, all people, including civil servants and full-time employees, must once be one or several ranks lower than China, wages comparable to Asia, and living standards. Is it necessary to accept the pride and to abandon the high pride as an "advanced country" once (accepting to become a normal or average country)? Once it has become normal, why not just work as hard as Japan after the war?

07/27/2008 08:10:53 AM

Eye-sensitive syndrome (syndrome)

The Japanese live with constant attention to other people's gazes on how they appear to others. At the same time, they are curious and interested in what others are doing, constantly trying to monitor each other's glances. No matter what you do, the presence of the "surrounding eyes" follows.

Japanese seem to be able to stand out in front of everyone, want to stand out, want to represent everyone, stand on top, give directions, give instructions, give orders, compete around, think they can, and get ahead of the crowd. , And wants to be promoted.

Japanese people have the desire to make their own decisions in front of everyone, just like a kabuki actor who looks cool and looks good on a stage where many people can see. . I want to show off my positive side in front of everyone, and want to see it well and keep my body intact.

On the other hand, if you do not want to be ashamed of failing before everyone sees, you want to fail where everyone does not see, you will be hurt to see your negative side to others. As a matter of fact, very reluctant. This is the so-called “shame culture”.

When you take a look at another person's eyes, you can see and pay attention to your negative side, hurt yourself, and it is "shame" to have negative emotions. It can be said that "appearance, sight" is to have positive emotions while keeping a look.

In this way, they are very sensitive to each other's eyes and gaze, have a constant sense of being "seen around", and are constantly worried about what others are doing, It is a pathological condition that is sensitive to sending, monitoring and peeping, and having a feeling of being uncomfortable unless you look around constantly is also

called "eye-sensitive syndrome (syndrome)". be able to. In essence, it is a disease in which you do whatever you do, constantly taking care of the eyes of others around you.

The surface of the gaze-sensitive syndrome (syndrome) (surrounding your own good place, the side that tries to show the positive side positively) is "looking good," and the back side (the surroundings, your bad place, the negative side I can say that it is a shame. In this regard, it is thought that “look, look” and “shame” are inextricably linked.

In addition, as for the sensitivity to the gaze, the side that is sensitive to the gaze received from the surrounding others (sensitive to the reception of the gaze from the surroundings) and the surrounding others are worried about the gaze. of is sensitive to be sent to the thriving side (sensitive to the transmission of the line of sight to the surroundings) 2 one of the sides there is a need to think at the same time.

It can be said that this disease affects many Japanese who care about their physical condition and appearance. Or, it may be a symptom that is common in East Asia, such as Chinese who are nervous about maintaining their “face”. It can be said that it is a feminine illness that always lives in relation to others.

To care about each other's eyes means to be in a constant relationship with others and to live in ties, a liquid-oriented, relationship-oriented, respecting a good sense of mutual unity. Is a wonderful way of life. It wants to maintain and maintain a good and superior position over others, and at the same time builds up with others by making strange and unsuccessful mistakes and making the eyes of others around them more self-aware. It means that there is a working

mindset that wants to avoid breaking good relations and becoming inferior to others.

The way of life opposite to the gaze-sensitive syndrome (syndrome) is a way of life in which people are indifferent to the existence and gaze of others and do what they want to do or do at their own pace without fear of failure. It is thought that a typical society hits here. Here too, if the degree of indifference to the gaze of others is too high, it is considered to be a problem. This can be called gaze indifference syndrome (syndrome).

07/27/2008 01:03:31 PM

Persistence, self-movement and plant thinking

In Japan, you may feel that you are listening to the parliamentary debate or the political debate, but I think that people who stand out and stick to their opinions and opinions, and do not change until the end, will stand out. In essence, it is a feeling that plant thoughts should be rooted in one opinion, firmly rooted, and that it is better not to change easily. For this reason, those who disagree with each other can repeat the same interrogation as long as possible until the end of the time limit, or refuse to discuss or talk in the first place and leave or absent. The reason why they refuse the dialogue and absent is that, after all, no matter how much discussion is made, their opinions will not change anyway, and they will be satisfied with their appeal and their strong will.

I am not good at flexibly changing the flow of opinions and stories on the spot of discussions, and how valuable is it to keep insisting on the contents of the manuscript that I decided to discuss at first among my colleagues endlessly repeatedly Even if you take the time, the same push-and-answer will continue endlessly and follow parallel lines. In addition, with the continuation of such interrogation, emotions are entangled between the two parties, making agreement more difficult. At the same time, there is a reading that both sides can continue to press and answer for a long time and never compromise, so that the strength of their will can be expressed externally and appealing. And consultations for substantive coordination between two opposing parties, coordination of emotional entanglements, often set up intermediaries to stomach each other in a closed room separate from the open plenary hall. It's like having a secret rigging and talking in secret.

07/27/2008 03:15:32 PM

Japan as a second developed country

The developed countries of the world are divided into first developed countries and second developed countries. The First Developed Countries, by themselves, have jumped into the field of darkness, repeated trial and error and failure, and after themselves, have found their own vision to change the dark area into the light area, and according to that vision, A country that achieves a dominant position in the world by achieving fundamental and completely new and original discoveries and inventions, and first applying to such new advanced knowledge in the military and industrial fields. . Europe and the United States correspond to this.

The second developed nation did not enter the undeveloped field as too dangerous, and the people of the first developed nation entered and learned the advanced knowledge that they had gained (compared to other less developed nations). T) By learning quickly, incorporating and absorbing them, and by further polishing their advanced knowledge and acquiring them as cutting-edge improved knowledge, they are countries that have an advantage in the world. Japan falls under this category. Compared to the first developed nations, it is second and second, because it is one tempo slower to come into contact with completely new and original knowledge.

Until now, Japan has been vigorously claiming that it is a member of the developed world, but it is better to be aware that there are two types in the same developed country, which are different from the West. Japan has so far caught up with and overtaken Europe and the United States, but Europe and the United States are the first developed nations, and are different from the second developed nations like Japan, and it cannot be overtaken by Japan. Shouldn't you be aware of this?

In addition, the second developed nation has been a dominant country in Japan and South Korea until now, but there is a possibility that China will be able to join in the future, and fierce competition between similar rivals is waiting. No. The spiritual backbone of the first developed nations are men and patriarchs who actively engage in adventures in dangerous unknown territories. In contrast, the backbone of the second developed nation is a woman, motherhood, who avoids danger and sits in known security territories and engages in small micro-invention improvement handicrafts.

07/27/2008 03:40:54 PM

24- hour immersion in your organization , complete inclusion

In the past, when promoting nutritional drinks for company employees, advertising phrases such as "Can I work 24 hours a day?" Were repeatedly called out, but Japanese people were asked to join their company, government offices, schools, etc. Te, 24 hours, it is desirable that the whole person to be immersive, it seems there are many people who have the idea. It is desirable to devote all time, all personality, to the company to which you belong, to be completely swallowed by your company, to be included. Then, the part-timer who works only for a partial time is regarded as an incomplete form of employment and tries to look down.

This is a completely closed spherical space that completely wraps your whole body and mind, and can be regarded as the mother's womb. I want to be completely included and included in my organization for 24 hours, because the psychology that I want my whole body to be warm and soft, treating my organization as a mother and working deep inside my mind, It can be said that holistic immersion in an organization is a work that allows one to rely on motherhood. These Japanese companies, organizations and communities that embody maternity, immerse and embrace members in their entirety, and are the substitutes for mothers for members are “maternal companies”, “maternal organizations”, “maternal organizations”. It can be called a "community."

08/04/2008 05:31:24 AM

I'm afraid of leaking ...

Do Japanese people tend to be very afraid of internal information of their companies, schools, etc. leaking outside? It seems that there is a widespread secrecy concept that the inside = uchiuchi should be kept secret and never leaked to the outside. Such non-disclosure of information, secrecy, and closureism to the outside are phenomena that are seen not only in government offices but also in society as a whole, from companies to local settlements.

Regarding the protection of personal information, which has recently become a topic, protection of internal information (externally confidential information) and prevention of leakage are the top priorities, and in that respect, the way of giving priority to companies and groups, I feel that personal protection is just a matter of adapting to the West. For this, see Collective Personal Information Protection.

Wouldn't Japanese people love creating self-contained spaces and products that are closed and exclusive to the outside and do not allow leakage of inside information? It is thought that one of the characteristics of Japanese society is the "closure of Japan" that closes its doors to the outside and prefers a self-contained space. This indicates that the surface tension that minimizes the surface area to the outside like a liquid is constantly working in society, and it can be said that it represents the liquid nature of Japanese society.

In addition, inside, members have a strong sense of unity throughout, and externally, they have a kind of membrane that does not allow outsiders to enter, reminiscent of the mother's womb. It can be said that it represents the

maternal nature of Japanese society. Such "isolation" is widely seen outside of Japan, such as in North Korea and Southeast Asia. Isn't this a psychology that is widely shared among rice farmers?

08/04/2008 07:00:15 AM

Social withdrawal

In Japan, social withdrawal has become a problem, as people will never stay home and work outside the home. The author believes that this social withdrawal is the result of dependence on the mother and the need for protection. Having the mother keep herself in her pockets forever, wanting to stay warm, and being afraid to go outside is the driving force behind her withdrawal. The psychology that mothers want to be embraced and protected forever is causing withdrawal.

In that regard, social withdrawal can be said to be a child of maternal society, and is not an unusual phenomenon in Japan. For example, a Japanese who goes out to work and works for a company seems to have solved "withdrawal", which seemed unrelated to "withdrawal". However, as a matter of fact, their employees are immersed and unified in their own company or governmental organization, thinking about their organization all the time, Be the first closed one and never leave your organization. From a broad perspective, such a figure seems to be doing "social withdrawal" within the organization.

In other words, the organization you belong to is regarded as your mother's mother, and it is embraced by all people in it, and the "protection desire" that you want to keep forever in

it is working strongly in the minds of their employees. That creates a withdrawal within the organization or company. At first glance, they seem to be self-reliant as members of society, but in fact, they are retreating from their withdrawal with their mothers, Just as the state transition occurs, the state of the state of withdrawal does not change.

In that respect, social withdrawal itself is not a shame or a bad thing in Japan. The question is likely to depend on whether you are financially self-sufficient and able to eat on your own. That is the decisive difference between NEET's withdrawal at home (there is no ability to eat) and office workers withdrawal at home (they have the ability to eat).

Should we be socially withdrawn, but should we still aim for the ability to gain financial independence? In that regard, more social preparations should be made such as providing distance learning and other learning opportunities for acquiring qualifications that can be withdrawn from home. It is good to be able to learn the skills necessary to eat while playing games on the Internet, including interpersonal ones.

08/04/2008 07:26:45 AM

I do not want to be disliked

Japanese people are sensitive to building good interpersonal relationships with each other and attach great importance to maintaining a sense of unity. In that regard, the society is premised on group behavior to do anything, and people fear more than others that they will be alienated and separated.

From there, there is a strong feeling that they do not want to be disliked or accepted by the group and the surroundings,

and people desperately try to be a child that can be accepted and good by the group and the surroundings.

From there, they often follow the rules of their group. Or, there may be competition for loyalty to the group. In other words, over-adaptation to the group to which it belongs occurs.

Under these circumstances, the true intention that one really wants to be suppressed may be suppressed, or the sky may be empty at all. For me, a psychological situation is born in which all the groups to which I belong.

This can be said to be the cause of the proliferation and spread of children who do not obey the rules of the group in Japanese society.

08/10/2008 06:10:08 AM

Do not allow outsiders free access ...

Japanese people are extremely hateful of outside and extraneous human intervention and access to what they have decided and created in the inner circle, and tend to control only themselves. . For example, regarding the repair of notebook PCs, there are places in Europe and the U.S. where foreign manufacturers disclose used parts, sell repair parts individually, and allow users to disassemble, assemble and reassemble. Many. In other words, the operation is based on the premise that external users can freely enter into the aircraft designed by themselves and manipulate them in various ways.

Speaking of Japanese manufacturers, on the other hand, they do not disclose repairs by themselves, and have taken the non-disclosure measures that guarantees will be lost just by opening the fuselage by yourself. There is a strong determination to restrict outsider access, that they want to permanently manage their own design and created space and that they never allow outside users to enter. .

In short, outsiders, outside intrusions, and never allowing free entry and exit, such as non-disclosure, external non-invasion, inner ring unity, and restrictionism are rampant throughout the Japanese society, and it is social secrecy, It seems to have brought closureism and made Japanese society less open.

08/10/2008 10:13:20 PM

Infinite loop of attentiveness, consideration, refrain, and deep reading

In Japanese society where liquid type people like to be together, attention and attention to the surroundings are emphasized. It is necessary to be accepted by the surroundings, maintaining a good sense of unity with the surroundings. The ultimate goal is to be accepted by the group to which you belong.

Also, by paying attention to each other, they can understand each other's condition, answer each other's desire to see and respect each other, and cooperate closely psychologically I can do it. However, attentiveness and hospitality are psychologically tired, and even if you pursue

better attentiveness, there is no end to where you go, but it is difficult to determine where to go, so an infinite loop Easy to fall into.

Also, you are constantly curious about what your opponent thinks of your consideration, and you end up in an infinite loop of consideration, such as adding more consideration to it.

Don't push yourself in the form of shyness and try not to give yourself a distracting feeling. Can be seen.

The refrain is passive, as if you are not asserting yourself and waiting for the other person to realize your needs. Also, just like attentiveness, you may be concerned that your surroundings may appear to be deliberately acting to produce a confusing feeling, so how to make it look really shy, like ... There is no end to deep reading.

It is easy to fall into such a deep reading loop because of the psychological problems of people in this country. At the same time, attentiveness, consideration, and reluctance lie at the bottom of a desire to take care of yourself and to be noticed, and if others around you do not notice it, And explodes soon after being dissatisfied with her. At first glance, it seems to be others-oriented, and it is quite a good idea of a self-oriented insect.

08/18/2008 05:04:51 PM

Harmony and white

Japanese people like to harmonize with each other by combining their opinions and agreeing on the same opinion

to gain a sense of unity.

It can be said that this is a process in which opinions of different colors are combined to obtain an opinion of the same color. At that time, when different colors are mixed, in the case of light, the color becomes white and transparent. In this regard, it can be said that the color representing the union is white. At a shrine, the color of the miso that removes dirt is solid white, but in this regard, it can be said that miso has a strong relationship with the concept of harmony.

09/06/2008 09:39:24 PM

Western as the father of Japanese society

Japanese society is a maternal and maternal society in which the power of the mother is strong and the shadow of the father is faint. In such a Japanese society where mothers are exclusively conspicuous, Westerners who play a strong role of father in society play a role of replacing fathers. The comments and assertions made by Westerners on newly established doctrines and on television will play a role of father's advice for the Japanese, and the Japanese will obey them. The paternal supply base in Japan is the United States and Europe.

09/06/2008 09:46:23 PM

Good friend club society

Japan is a society in which close "friendship clubs" are gathered together and gathered together with close friends who are not willing to enter strangers. Here, the wet, liquid sense of unity, and the friendly air of the friendly friends are of paramount importance. The reason for not including strangers is that they can break the friendly and friendly atmosphere of the members of the close clubs with unreadable air. So when you add a new club to a club, you should be judicious and careful not to add it lightly.

09/08/2008 03:08:56 PM

Waiting culture, entrusting culture

In this country, there is a type of person who, even if there is any complaint, just hits the back of his back with his inner ring and stays on his own, waiting for someone else to do it and solve it Isn't there much? Rather than initiating voluntary improvement movements in rural areas or voluntarily, it seems that the idea of relying on someone else, especially the government, to rely on them and relying on them is persistent. On the other hand, if someone tries to take measures and fails, he will be severely reprimanded and impeached, hitting eight and hitting the bag.

09/19/2008 04:45:31 PM

Objections, ban on shields

In this country, it is customary to encounter terrible consequences when you shield yourself against the

government. If there is any inconvenience in the policy or treatment of your government (this may be the country or the company you work for = service company), if you directly appeal to your government or file an objection, I will come across. For example, a dispatched employee with extremely poor treatment while working at the same level as a regular employee, may be punished and fired if he directly appeals for a full-time employee. The human rights of the person who filed the opposition are the same as those that do not exist in the premises. The content of the opposition will not be scrutinized, and the objection or breach will be considered a treason against the government and will be subject to disposition. In that regard, Japanese society has been and has been virtually unchanged, and shields and objections have been virtually banned. As a countermeasure, those who file an opposition in Japan will not have to show up if they can jump over the domestic government and be directly appealed to supermarkets such as the United States.

09/19/2008 04:53:07 PM

Employment situation in Japanese society

Illustration (PDF) showing the employment situation in Japanese society . In today's Japanese society, government agencies and large corporations enclose a limited number of “elected” people (passing the strict entrance examination) and provide a membrane that separates the inside and the outside from the outside. It has an exclusive, closed attitude that does not allow the stranger to close the door. SMEs and self-employed people also surround themselves with

membranes that separate the inside and outside. Those who can't get inside those enclosures are wandering around in society as non-regular employment workers and part-time workers in atomic-like conditions. On the other hand, dry foreign companies such as Europe and the United States always open their doors to the outside and accept openly those who seek employment, but perform strict ability assessments, and those who can not do it are thrown out immediately after being fired. .

09/25/2008 06:05:18 PM

Why do civil servants have no right to strike?

The fact that Japanese civil servants are not granted the right to strike is related to the emperor system. In other words, civil servants are still the real emperor, and the strike of a public servant is nothing but a rebellion against the emperor, the servant's master. The emperor's authority has always been the best in Japan (although the postwar nation of the United States sits above it), and opposition to the emperor has always been centered around the emperor. People in the country have great resistance. Therefore, strikes and labor union movements of civil servants are strictly forbidden as a direct shield against the emperor. This is also a sign that the people of this country feel shy of national sovereignty, but at the bottom of their hearts feel that the emperor sovereignty is more comfortable. National sovereignty in this country is a measure of worship while the United States is above the Emperor as a "super government." If the United States goes somewhere else, the emperor sovereignty will soon return to Japan.

10/06/2008 11:55:57 PM

According to textbook

People in this country value what is written in textbooks and regard it as an authoritative answer. He emphasizes how accurately he or she remembers what is written in the textbook, and regards it as a person's ability. Regarding textbooks as well, we value the guarantee of the contents of the country and attach importance to the fact that they have passed the national certification and that the contents are endorsed by the country. He leans on the authority of the country and tries to judge things right or wrong. This is what is written in the textbooks of people in this country is correct, important, what is not written is wrong, it is not important, rigid, correctness of things, judgment of importance It can be said that it is a breeding ground for authoritarian thinking. Or, it can be said that it has become a hotbed of feminine safety-first feminine thinking that does not try to get out of or get out of the security zone within the textbook description frame.

10/16/2008 07:08:11 AM

Aggressive society, receiving society, cushioned society

In Japanese anime and comics, women who prefer homosexuality between boys (boys' love) often use the concepts of "offensive" and "receive". This concept

represents the characteristics of Japanese society and Western society. Is also effective.

Europe and the United States, like dry gas, are a type of society that attacks outside freely, actively, actively, and actively.

On the other hand, Japan, like a wet liquid, does not move independently, freely and actively from itself, does not transmit much from itself, accepts and accepts the other party and fate coming from outside, It can be said that it is a social society.

For example, while the United States and Europe have steadfastly espoused and attacked with feminism that swears women's emancipation, Japan does not disclose that its society is women and maternity dominantly. It accepts, receives, absorbs and swallows European and American missionary contents as cushions.

As a result, the myth that maternal dominance has been universally and universally dominant and that maternal control has been destroyed has been established. Conventionally, in gender-related speech, there have been many claims that the recipient woman is inferior to the offensive man, inferior in power relations. People often say that women are vulnerable, and they are often more passive and often assert that they have to assert themselves.

However, it can be said that it is a story that does not know the magnitude of the true power of the receiving woman, the fearfulness. The Uke is a mighty being that, in its essence, encompasses, swallows and absorbs all offensives, immediately reverts to its original shape, and appears as a non-jumping, immobile, giant cushion, bottomless swamp. In

the past, this has been called the great mother in the field of clinical psychology.

If this is applied to, for example, sex, it is said that the role of a man inserts and attacks a penis, and the role of a woman accepts and accepts it. In this case, no matter how many times a man ejaculates or how many times a woman reaches orgasm, the woman becomes addicted and never satisfied, and continues to seek pleasure and the next ejaculation forever and has sex. It seems to be easy to understand considering that we will not stop forever.

Such a woman is a person who accepts and exhausts all of the spirits of men, and even though men are energetic in the beginning, they are all absorbed by women and eventually sneak up and end up Falls and dies.

In this way, you will see that Uke is in fact a strong, terrible thing, a thing that should never be despised.

This is the same in culture. In the past, the outgoing and aggressive Western countries, which are good at attacking outside, have the advantage, and the receiving type, which only accepts and absorbs artifacts coming from outside, is relatively inferior. Is often said.

However, it can be said that a different view can be obtained from the above description of the reception. Fundamentally, Japanese society embraces, swallows and absorbs all attacks from Europe and the United States, immediately returns to its original shape, and emerges as a non-jumping, immobile, huge cushion, and bottomless swamp. I suppose that the strength of resilience can be the driving force of Japan's strength as a recipient society. In that regard, if you want to be strong, your Japanese society should aim for a huge cushion. This claim can be called Japan-cushion society.

For the above, please refer to my book on the nature of cushions and shock.

11/05/2008 10:59:43 AM

Railway Kingdom Japan

I think Japan is one of the world's most active railways. It can be said that the social life of people in metropolitan areas such as Tokyo and Osaka is maintained for the first time by a railroad network that is stretched in all directions. In particular, the timely and accurate delivery of pistons by a large number of vehicles in the commuting rush is a symbol of the shine of Japanese railways.

Another feature is the spread of the high-speed rail network, represented by the Shinkansen. The Shinkansen has been fiercely competing with Japanese aircraft for long-distance passenger transport due to factors such as its high speed, punctuality, and the large transport capacity provided by the large number of trains.

In this way, railways are not only indispensable for maintaining social life, but also because railways have deeply penetrated the hearts of people and have a large number of potential railway fans. Another evidence.

During this period, the retirement of the first Tokaido Shinkansen vehicle has caused a great fever among the people, and as a result, the Japanese people are widely referred to as "100 million total railway fans". You can say that you love.

So what attracts the Japanese to the railway? Here are some factors.

 The high degree of order brought by maintaining both time accuracy and ultra-high density / precision driving matches the characteristics of Japanese who like such accuracy, precision and order.

-The continuity, connection, and sense of connection that the railway tracks continue to the central part of Japanese society fit the characteristics of Japanese who prefer such pipes and connections with the central government.

 Rail cars have a wider interior and better habitability than cars, buses and aircraft. The interior of the car is a safe and secure space protected by a metal plate. In addition, by running on the designated track, the degree of entrustment to take you to the destination semi-automatically without steering operation is strong. Such livability, sense of security, and feeling of entrustment fit the characteristics of a feminine Japanese who values such points.

 Through the train, we can interact with railroad staff and local people on the train and on the road, promote exchange and communication, or meet local specialties and ekiben, which make the sense of sight and taste, and physiological pleasure. It attracts Japanese people who value the comfort of relationships, exchanges and sensations.

Of course, the difference between liking railways and actually using them is obvious from the spread of private cars in the local area and the large number of deficit railway lines.

Even on such deficit routes, there is some reason to be present, for passengers traveling for a long distance, alone or with luggage, there are few other suitable alternatives.

Isn't it? Roads can be pulled everywhere, but people and cars may not pass at all depending on the place.If left untouched, various miscellaneous cars are flowing in a random manner, and it is difficult to predict when to arrive at the destination due to traffic jams .

Unlike buses and private cars that run on such roads, railroads have a dedicated track that does not allow the inflow of other cars, although they choose a place to lay, and special equipment for proper operation is constantly maintained and inspected. There is no doubt that the specialty, punctuality, certainty, and stability of the operation that attracts the Japanese people who value such a property, as the train always comes on time as long as the train is running and passes.

12/11/2008 09:45:10 PM

Japanese hysterical constitution

I think Japanese people are easily affected by emotions and emotions, are constantly tingling, and are prone to hysteria. People who explode emotions with something tingling, suddenly suddenly and unconditionally saying something like “Please do xx quickly! It can be said that there are many. Or, speaking of something, many people use the highest level of emotional expression very easily, feeling like "I'll definitely do xx!"

This hysterical constitution has hysterical aspects not only in individuals but also in society and the whole group.For example, in the pre-war Army and Navy troops, `` subject to the orders of superiors is 'absolutely' '' It's inviolable, "absolute"! Hurray! "

Such exaggerated emotional expressions are said to be more frequently used by women than men in conversation. The hysterical nature of Japanese society is closely related to the feminine nature of the Japanese.

12/11/2008 10:16:45 PM

Japan's so-called decency, "good child" and penalties, sharpness

Many Japanese people value the basic tone as being correct, safe, and without a doubt. Rather than proactively finding strengths, it is often necessary to check the downsides of the opponent in detail and to make sure that there is no fault and no shortcomings.

If you make an adventure and fail, you will be greatly deducted, so there is a tendency to take care of only certain things that are predetermined and safe.

This has led to perfectionism that does not allow any flaws or scars. The roots are the same as the lovers of the extremely smooth and intact porcelain.

In addition, I feel that there are many people who are deceased, or who are good children, criticize their opponents' flaws, and drop their opinions and sermons, with a face like a lonely son of justice. There is no shortage of editorials in the press like a newspaper company or such a person.

As you escape into the safety zone and decide on the high sights, then struggle hard on the front line where you do not know what is waiting, and strictly scold the personnel who

repeatedly and repeatedly cause problems and accidents through trial and error. Atmosphere.

It's like a business executive who doesn't go to the scene and repeats punishment orders from a safe inner hospital.

Everything is safe, peace of mind, adventures, fear of failure by trial and error, no problem, no mistakes, no active action, get down, pass down, officers, feminine atmosphere like a woman Can be said to be floating throughout Japanese society. Using his fault and lack of faults as a weapon, blaming those who have made faults and faults, and immersing himself in the feeling of standing on top, he is satisfied with this country's “good sense. "It is a person's reality. Such good people, "good children" are prevalent in Japanese society.

12/11/2008 10:47:36 PM

A society that does not recognize individual competence

In a sumo wrestling, Yokozuna's Asao Ryu continued to win with the momentum to win (although he won in the end), a radio station in Osaka said, "Is Asao Ryu continuing to win because Is Asao Ryu competent? When asked the audience, "Why is the surrounding wrestler missing?" The overwhelming answer was, "It's not because of the competence of Asahi Ryu, but because there are no surroundings."

The answer attributed the prominence of an individual's abilities to the incompetence of the group surrounding the individual rather than the individual's competence.

In the above answer, it seems that the reason that an individual seems to be beyond their surroundings in terms of ability is that it happens because the surroundings are useless, not because the individual is excellent and competent. The desire to disapprove the negative, competent individuals is strongly visible and hidden. There you can see the guts of jealousy that you don't want to evaluate a capable individual without giving up.

Also, rather than positively evaluating the excellence of an individual, it is more like evaluating the negative aspects of the surrounding group. It seems that the spirit of trying to crush the buds is also visible.

Alternatively, the idea is not to target a prominent individual as an evaluation target but to use a surrounding group as a basis for evaluation, so that a viewpoint that emphasizes groups rather than individuals can be seen.

01/26/2009 12:31:56 AM

"Funnel (funnel) model" Japan as a final finished product output machine and one-way technology and raw materials

Japanese people are good at introducing, digesting and absorbing a wide variety of new but unfinished elemental technologies from Europe and the United States, and making small improvements.

At the same time, we will try to import a lot of various raw materials not produced in Japan from overseas.

Then, these technologies and raw materials are combined into a package, packed together, condensed
into a single unit, and in the process, the package is polished to improve the degree of perfection, and discharged as a final output outside the body. I do.

In short, Japan is a final output machine that combines and condenses various technologies and raw materials. There is one-way, one-way introduction and digestion and absorption of technologies and raw materials from overseas → Combination of technologies and raw materials, mutual condensation (and advanced polishing) → Output and emission of finished finished products overseas Flow exists. This is because when water is sprinkled on the periphery of a funnel, each water flows unilaterally downwards, and is combined with each other in a narrow cylinder, condensed, and mutually integrated. It is the same logic as output, discharge, and drop from the bottom of the tube to the outside as a final product after it has been polished and polished.

This can be referred to as a "funnel" model. The feature is that the input is exclusively elemental technologies of advanced countries in Europe and the United States, raw materials that can not be taken in Japan itself, the output is exclusively, the final finished product that is highly processed and condensed by combining introduced technology and raw materials, Is a one-way flow. It's a bit dirty, but it's also similar to the one-way nature of food intake, digestion and absorption, and stool discharge (maybe a "defecation model").

I do not try to produce new and original ideas (like I am in Europe and the United States) (I am not good at it), but I directly and mechanically directly import new ideas from Europe and the United States. It is common practice in Japan

to combine these ideas with each other, make small improvements, and then simply output the final product for sale to foreign countries without saying anything.

In recent years, most of the production has been outsourced to China, which does not manufacture in Japan but has lower labor costs, but in terms of possessing highly improved technology, which is the core of product manufacturing, It can be said that the Japanese still hold, and the "funnel model" is still alive.

01/26/2009 12:56:22 AM

Teacher's request

Japanese people are eager to seek a teacher role for something. Without knowing anything, he is afraid of trial and error himself and making unknown mistakes without knowing the solution, and immediately tries to rely on a successful example, a teacher who already knows the solution. So without a teacher, I can't do anything from myself. They tend to want to be taught. Speaking of lifelong learning sounds good, but if you turn it over, you will end up relying on a lifelong teacher.

The teacher is also afraid of failing (and being laughed) by giving out something unknown to him, so he finds a higher teacher, teacher and authority, and asks for teaching from there. At this point, he teaches a student role that he hasn't known yet to a student role that he / she does not know yet, with a different and bossy attitude.

In Japan, professors (such as university professors) are allowed to overwhelmingly overpower themselves just

because they have knowledge. Even if you do not create any new knowledge on your own, and you are just passing on what you have been taught by a higher teacher (such as a senior).

Japanese people appreciate the worship of Western culture while worshiping the West and the United States, because they are still playing the role of teacher and leading for Japan. Unlike in Japan, Europe and the United States are less sharp, but as a result of having to get on top of the unknown by repeating trial and error and failure, the cost to pay is great, but they can touch new knowledge ahead of time, and On the other hand, he continues to be a teacher, and is treated as a "super government" by Japanese people, worshiped and relied on.

That is the learning of Japanese people who are sensitive to the emergence of new European and American artefacts (such as iPods), praise and lift them up, thank them, and try hard to imitate them. It can be said that the Japanese government has brought the attitude of mechanically importing European and American artifacts directly into Japanese society without any consideration. By acquiring, learning, and learning new European and American artifacts ahead of others, you can become a teacher and give plenty of power to those you do not know yet.

Japanese professors may be irresistible because of their delicious taste. After all, I did not risk any adventures and failures, I did not think anything about the new facts from Europe and the United States, I just lowered my head and made a dead copy, just flowing from left to right, I can't stop being treated as an authority and respected as a teacher.

The desire to ask a teacher for something is at the root of the sharpness of not wanting to fail or taking risks, and if

you follow the source, the appearance of femininity who acts with nothing but self-serving first I guess. The Japanese teacher's dependable nature may be closely related to the feminine nature and femininity of the Japanese people.

01/30/2009 11:43:43 AM

Packing and international competitiveness

Japanese people have to pack as much content as possible in a space with a small area and volume as much as possible. I am very good at producing efficiently.

A typical example is a small mobile notebook PC . Parts that work as well as large notebook PCs are made as small and lightweight as possible, pushed into a small package in a completely condensed form with no gaps at all, to the point where they work properly as a product It can be said that the technology for maintaining high definition is very excellent.

In order for Japan to maintain its competitiveness in the world in terms of products, it is important to maintain and refine this high-density packing technology. We've been successful with it, and no one will ever be. If you look at this, you can see that the stuffing-based mass knowledge memorization type of education in Japanese school education is not abandoned. He has succeeded in nurturing internationally competitive human resources who are good at packing in small places. The problem is that the content to be packed is a historical era that has no use in the real world.

02/11/2009 12:13:40 AM

I like limited, like frames

Japanese love buying limited editions on DVDs and collections. From a superficial point of view, it can be interpreted that people seem to like readings that will be valued because the number is limited. But if you think a little more, people in this country essentially like limiting, narrowing, or restricting, and conversely, they are free to spread and move around freely. I guess you often hate the infinite state by nature. It is a common practice in this country to limit one's own movements, thoughts, and social relations within a certain frame and try to think or complete things only within that frame.

For example, in the central government office, the staff thinks only of the ministry to which they belong, and acts on behalf of the interests of the ministry to which they belong, "XX ministry family". Are rampant, and it is often difficult to think about universal benefits beyond the boundaries of ministries. The same can be said of replacing ministries with companies. For Japanese, the small, limited cosmos to which they belong, Mura, is the target of immersing their entire personality, and is closed only within that narrow, warmth of other people's body temperature, suffocating intimacy. They live inside. I did not know what the other world to which I belonged. Owners with a limited perspective and the idea of sectionalism who say that if the small world to which they belong are safe, do not care about the rest, are still rampant throughout Japan throughout the day.

02/11/2009 12:31:27 AM

I like personal oppression, selflessness, extermination, bondage

I think many people in this country place great importance on hard training and discipline. There are not many school teachers and company managers who feel that it is good to strictly control and restrain individuals such as school students and company employees so that they do not move freely and enjoy themselves. ? The freedom and will of the individual are suppressed as much as possible, and the organization (school, company, government office, etc.) to which the individual belongs and its ruler (the founder clan if a family company, the emperor if the government office) are all self-serving There is an idea that it is desirable to devote (dedicate) at the expense of self.

Unlike in Europe and the United States, there is no standstill in the idea of creating a large organization or working by combining dry particles that move freely around while making use of the individual as an independent particle. It is desirable in this country for individuals to be integrated into their organizations, to be completely melted away, and to be selfless, which is why the rigor of restraining and suppressing individuals is preferred. . In this country, the act of tying up such individuals is not a bondage act of sex, but both the tying and the tying up are sad and masochistic pleasure and addictive. The chain of vertical relations between superiors and juniors and seniors and juniors in a company organization, for example, becomes a sad-masochistic chain, and it is the appearance of Japanese organizations and groups that are engaged in binding individuals.

03/01/2009 07:07:07 AM

The Japanese spirit is delaying Japanese society

The other day, I had the opportunity to watch a certain anime. The characters who go to the same school bet on the position of student council and compete in various sports competitions. Among them, there was a scene of two-legged tripod, but what impressed me was the situation where competitors who were running on two-legged tripods lost in speed in comparison to those who run alone. It means that running individually and running alone is faster than running in harmony with the timing of the two people working together.

Applying this to the progress of society, a society in which individuals move freely, independently and independently of each other, causing clashes and lawsuits, is more likely to be able to cooperate with each other and adjust their coordination. In other words, the speed of progress and the speed of progress are faster than that of a society that works together and moves together. That is, a gas-type dry society in which each particle is separated from each other moves faster than a liquid-type wet society in which each particle approaches and integrates with each other. In fact, gases are faster than liquids.

Applying this to a comparison between Japanese and Western societies, Japanese society is a society in which people unite and reconcile with each other, create a state of harmony, and move in a co-paced, convoy fleet while maintaining it. The coordination of people's pace and the extra time and labor required to adjust them will slow down people's movements. On the other hand, the Western

society is a society in which people move freely for their own benefit while pushing each other cold independently, and the time cost required for adjusting the pace with others and matching each other in order for each person to act You can say that you can move at high speed because you do not need to spend much time.

This is based on the same principle that a single action can be lighter and quicker than a group action on a trip or a business trip.

Considering this, the liquid and wet way itself, which is a characteristic of the spirit of Japanese harmony, taking a coordination with the surroundings and proceeding at the same time with each other, itself is a troublesome time adjustment and adjustment of each other's pace It seems that this is the root cause of the lag behind the Western society, which does not match between individuals and has a single action advantage, because it requires extra time and takes extra time to act. It is.

04/09/2009 05:15:20 PM

Tower-type society and water-drop type society

In European and American societies, a systematic plan is made with a rigid, sturdy framework, such as a tall tower, steel frame, or steel pipe, that points upwards to the sky and extends upwards, having only a few tops. Solid and solidly built, with lots of interstitial space, open, well-ventilated, vertically disparate vertically, under a very small number of superiors, forming a vertical, vertical framework A hard-

structured masculine society with a middle rank and lower ranks and a strict hierarchy of order obedience has been completed, and can be called a tower-type society.

On the other hand, in Japan and the like, like a water drop on the horizontal plane, the upper dominant layer exists densely and thickly below the top, and below that, the middle class of "general people" is the largest majority As the widest, the bottom layer is attached to the bottom underneath, there is no significant gap between the top and bottom, no matter where you take it, there is no gap, there is no ventilation, it is easy to respond to external pressure There is a feminine society with a soft structure that transforms into a water-drop type society. In this case, the dominant layer in the drop is not at the top, but deepest and safest, and at the very center, middle, and core of the drop, which can hold down the core of society. Is also conceivable. In that case, the higher the position in the core, the higher the position, and the closer to the surface of the water droplet, the lower the base.

04/10/2009 03:42:47 PM

Lifetime employment, seniority and same color staining, pure culture, pure blood retention

In today's Japanese society, there are many statements about eliminating life employment. This is mainly because the management wants to make it easier for employees to restructure, to make it easier for employees to change jobs to other industries or other companies, or to have a certain age from the young employment ice age group. It comes

from the desire to increase the number of regular employees who have gone there. It has been argued that Japan should also change, mainly based on the high mobility of employment in the United States and other countries.

However, in reality, eliminating life-long employment and defaulting to mid-career employment rather than new graduates seems to be difficult in Japan today. The cause of the difficulty is that the members of the tissue are purely cultured in one tissue while maintaining the purity and integrity of the other tissue, which is not mixed with foreign color or blood. It is essentially the constitution of the people of this country who prefer it.

Once in one tissue, it is desirable to remain settled in that tissue forever, to stain it in its pure color, to be fully integrated with and to blend with the tissue, and to disturb the resulting order of unity The traditional values of "pure culture orientation" and "pure blood retention orientation" that do not like the invasion of strangers dyed in different colors and cultures are the basis of the psychology for life employment.

The basic idea of the people of this country is to secure the sense of unity and fusion by dyeing the same color, and to prevent foreign and heterogeneous molecular intrusions that inhibit it. It means that they want to be held together with only the same limited group of friends in the same common mother.

Under this concept, the only thing that can enter the organization at present is only new graduates who are not yet dyed in any color. This is because the recruitment of new graduates makes a lot of sense.

"It is good to stain the same color as the tissue you belong to (same color staining orientation)" "It is better that the tissue to which you belong is much the same and one type (pure culture orientation)" "the same blood flowing partner Unless Japanese people change the value of "It is good to be with only (pure blood retention)", life employment will not or will not disappear unless Japanese people change it.

The issue of maintaining seniority ranks has been the subject of debate only on the fact that wages increase as the age increases, but that is not the essence of seniority ranks.

The essence of seniority is that the longer a member of an organization stays in one organization, the deeper it dyes the color of the tissue, and the deeper it dyes the color and culture of the tissue, the more integrated it becomes in the organization. The idea is to be more respected and treated as a superior.

The essence of seniority is that by staying in the same tissue for a long time, the degree of staining of the tissue's color increases year by year, and the degree of staining determines the order and priority within the person's tissue . The increase in wages by seniority is only one of the subcategories in the essence of seniority. Even if it becomes difficult for a company to make a seniority in seniority in terms of wages and job titles, it should be respected as a superior in other aspects of psychology. It is considered that seniority in the company can be maintained sufficiently.

By the way, in Europe and the United States, France seems to be a lifetime employment, so if you have a rash in Europe and the United States and you like life employment, shouldn't you imitate France and make policy proposals?

04/14/2009 01:41:32 PM

Directly dry, real wet?

Japanese people tend to be open-minded through questionnaire surveys, but isn't the heart behind them wet? When asked in a questionnaire, whether you are dry or wet, most people say they are dry. From this result, it is an illusion that the Japanese are dry.

However, when I actually live in Japanese society, my relationships are damp, annoying and full of obstruction. Social relations, such as sectarian and senior junior relations, are all over society, and the company, school and other organizations and groups to which they belong are paramount, and the human rights of individuals are before them. It is felt that it is a windy light. It is assumed that the characteristics of Japanese society and the individual Japanese that make up it will remain wet as before the war. Japanese people choose a dry attitude on the surface because they have a strong Western orientation, that is, they regard themselves as a member of the dry developed countries of Europe and the United States. It is presumed that the psychology deemed lower is working. In particular, after the war, the Japanese constitution with a dry character created by the United States that occupied Japan replaced worship of pre-war Shinto, as if it were a religion-like invasion, It feels like "Japanese Constitution". The reason why he became a subject of worship was that the Emperor fell down as a loser before the United States, and acted according to the principles of the Japanese Constitution, such as pacifism, to achieve high economic growth, succeed, and prosper. Because.

In this regard, it is thought that there may be differences and inconsistencies between the surface, ostensible dryness and the wet core of the core in Japanese people.However, the questionnaire survey mainly captured the ostensible aspect of the respondents It means that you have not reached the core intention. Why can't you get wet? The reason is that, in a questionnaire survey, the true intention goes out via the repaired surface, and the wet intention changes to dry and is answered.

In order to solve this problem, it is necessary to pull out the wet emotions trapped in the mind before questioning the questionnaire before questioning the questionnaire. in short,

 A place where people can expose their wet feelings at the back to others, such as academic circles and uneven social atmosphere.

 The actions I am taking in such wet factions and mura society,

 Emotions felt by others in the (dry) behavior of others,

If a reminding procedure could be included in the survey procedure, people would "remember" that they were really wet and would respond accordingly. In the future, it will be necessary to measure the Japanese character with such a policy.

06/06/2009 04:52:49 AM

Constitution of Japan

In the postwar period, the postwar Japanese constitution, which had a dry character created by the United States that occupied Japan, replaced worship of pre-war Shinto, as if it were a religion, and has become the subject of worship as an invasive thing. It feels like "Japanese Constitution". The constitution is almost unmodifiable as a scripture.

Speaking of why it became a subject of worship, after the war, if the emperor fell down as a loser before the United States, the legitimacy of State Shinto was lost, and if the people acted according to the principles of the Constitution of Japan, not State Shinto. Because they achieved high economic growth, succeeded and prospered. Therefore, when good things happen to be believed, and gains, the Japanese have come to think and have developed into religion. It is said that the Japanese have become religious. In fact, isn't the Japanese Constitution becoming a state religion, a state, or a people's religion? In fact, they believe in a religion called "" The Constitution of Japan "" which is a substitute for State Shinto.

06/06/2009 05:35:44 AM

Competition between the peers and the battle against the proposed alternative

Japanese organizations, whether they are government offices, corporations, or schools, consider each other as rivals, never adopt the specifications determined by their peers, or rivals, and create another alternative. Isn't there a tendency to desperately try to pour energy? There is a feeling like losing if you match with a peer of the same rank.

The peers are in control of each other and bet on the existence of their own plan, so as to prevent their own plan from being absorbed and merged with the other, and obstruct each other. As a result, policies and specifications may be different for each company and may not be integrated. For example, if one of the Ministry of Internal Affairs and Communications and the Ministry of Economy, Trade and Industry announces a measure, the other will not take it hard, and will create another original plan for the ministry. It is uneconomical.

Or, if it seems that it would be more convenient for manufacturers of the same industry to share and standardize product specifications in terms of cost reduction and market expansion, for some reason never incorporate product specifications of other manufacturers of the same rank as yourself There are often behaviors that stick to their own specifications. For example, in
the 1980s and 1990s , NEC and Fujitsu of the same rank were focusing on selling personal computers with different specifications, and refused to adopt each other's specifications.

In political parties, LDP and Democrats of the same rank are proposing and crushing similar policies. There is no other way to stop such peers from rejecting each other's proposals and fighting against each other than by a government arbitration one rank higher than them . In that respect, the top of Japanese society is not good if there are multiple peers, and it is essential that there be a single superior person who is one rank higher than the others .

It seems that it is often the case that international standards, such as the United States and Europe, that have successfully summarized the circumstances around the world, have been offered an international standard

specification, and are often taken with a delicious place. 1990 Speaking about the age of the personal computer IBM According to the DOS / V of the standard market soap and domestic companies proprietary PC9801 , FMR Toka disappearance of the series is it.

06/06/2009 05:49:15 AM

Experience-oriented society

Japanese companies tend to recruit only practitioners when relocating or re-employment after restructuring. Even if you have a qualification (for example, in the information processing field, an applied information technician or something quite advanced), you will not be employed without practical experience in a company. Employers are either new graduates who are not dyed in any color or experienced.

Japanese society attaches importance to people who have done things and situations. Conversely, they hate people and situations that they have “never done”. They value and like what they have already experienced and what they have in advance (that is, how they will succeed), while trying to avoid inexperience and lack of prior information as much as possible. "Inexperienced avoidance", which is a fear of rowing out into unknown and inexperienced rough seas, has become a social practice. In this regard, it is difficult for graduates and elders to start from scratch and re-challenge in fields where they have no experience.

06/06/2009 07:01:06 AM

Protection of personal information and the constitution of Japanese society `` sneaking ''

Recently, Japanese people are eager to protect personal information. In recent years, the government proposal for a "social security card" that aims to unify information about social security such as pensions and medical care for each citizen and to handle it conveniently has a large effect when personal information is leaked. As a result, opposition has occurred, and centralization of information has eventually been canceled. So why are people in this country so concerned about protecting personal information? As a cause of this, the influence of the leak of personal information is large because Japanese society has a constitution in which rumors about individual internal conditions are easy to spread and everyone tries to peek at individual internal conditions. I think that is the cause.

People in this country seem to be motivated or socially motivated to disseminate, view, and gossip about leaked personal information. In addition, it seems that many people are always interested in peeping constitution or preferring to peek at the inside information of others, and there is no choice but to worry about the inside of others in the first place It is. People in this country think that because they are familiar with their constitution, they are afraid that their constitution may affect themselves, and they are extremely picky about protecting personal information.

At the root of the country's dedication to protecting personal information is the closedness and concealment that dislikes leaking personal information, which is inextricably linked to

peeping lovers. In short, there is a conflicting psychology that I do not want my personal information to leak, but I am curious and curious about the other people's internal feelings, I look forward to leaking, and once I leak it, everyone wants to spread it as a gossip seed It can be said that it underlies the movement of people in this country regarding the protection of personal information.

06/14/2009 07:32:53 AM

100 points orientation

Many of the people in this country, especially those who are called the University of Tokyo, who are known for their excellence , seem to be trying to aim for a perfect score on the test, with no more than 100 points, no mistakes, no mistakes. Anyway, they learn or try to remember only what is right, what is correct, what is certain, and what does not fail.

Such a tendency to seek a perfect score leads to sharpness that does not challenge for fear of mistakes. It also leads to authoritarianism, asking for a higher authority to ensure that what you say is correct. Or, it may lead to psychological leaning on existing theories that are guaranteed to be in agreement, and uniformly rejecting new theories other than the theories because they are not.

I feel mentally sloppy and awkward, thinking that I should never make a mistake when writing a dissertation or presenting at a conference. When I write something wrong, I become extremely afraid of being pointed out as a mistake, and I simply store the existing theories in myself and cannot write new papers. This tendency to be afraid of eccentricity,

mistakes and failures is a feminine tendency for safety and protection, and it is a sign that the spirit of excellence is female.

06/14/2009 07:56:33 AM

Wet liquid society Dry and gaseous people in Japan

There seem to be three types of people who perceive themselves as dry and gaseous in wet and liquid Japanese society .

The first one is non-regular employees and staff who really want to join a wet, liquid Japanese group but cannot. People who are isolated and have a feeling of alienation who have been paid by the group and are not allowed to enter, or who have fallen or dropped out of the group to which they belonged / have been alone, You feel that you are in a dry and gaseous environment, and you are likely to choose dry or gas. In a wet society, the level of alienation may be related to dryness and gasiness. The first type can be called the “alienation” type.

The second is that you may be wet and liquid, but dry and gas are somehow more advanced and cool, so you can unconsciously select dry and gas in a form that looks good. is there. This second type can be called a "looking good" type.

Third , in wet and liquid societies and groups, people are forced to harmonize with others, are restricted in their behavior, have no freedom, are not self-reliant, or are constantly trapped in each other. I realize myself that I am a

member of myself, and envy myself as an independent, free and dry gaseous type. Therefore, doing anything requires your own assertion, strict self-responsibility for the consequences of your actions, and paying close attention to the negative aspects of dry and gaseous types where you have to help yourself with anything. I think dry is the best fit for myself in the unconscious desire, and thus I think that I am dry. The third type can be called a "prisoner" type. This prisoner type includes those who wish to be free from real-world restrictions on the Internet, such as users of anonymous bulletin boards.

Of the above three types, the “alienation” type does not favor dry or gaseous, while the “looking” and “prisoner” types prefer. I hope these three types can be distinguished by personality diagnostic tests.

06/14/2009 08:51:50 AM

Originality of Kyoto University

It can be said that Kyoto University aims to do something different from and create something different from Tokyo, created by the antithesis of the University of Tokyo, the rivalry to Tokyo, and the spirit of denial of Tokyo. That, for example, has led to a certainty of learning the existing theories and pushing the originality in theory to the forefront of the approach of the University of Tokyo.

Speaking of whether the essence of society is so different between Tokyo and Kyoto, people in Kyoto may not be much different from the constitution of the University of Tokyo. In other words, the people of Kyoto are also women who are conservative, decisive, closed and have high pride, and

have a strong sense of "government", and seem to be essentially the same as Tokyo.

(Tokyo and Kyoto) To make sure that there is no difference between the two in nature, one side (Kyoto) is forced to make a difference from the rivalry of the other (Tokyo) to the other side (Tokyo). It can be said that Kyoto University is the "competitive horse" that dares to deny the other property (conservation, retirement) and give it the opposite property (creative).

The uniqueness of Kyoto University's scholarship does not mean that there was an original climate in the first place, but rather as a "counterhorse" that was artificially created by the people of Kyoto from the opposition to Tokyo. The people in Kyoto themselves are traditionally `` public houses '', expensive, conservative, tradition-oriented, strong in precedent, and high in pride that the world is not centered on themselves, moving with connections It is people, and its essence is not really related to the originality of Kyoto University.

07/13/2009 06:13:27 AM

Need warranty

People in this country want to ask for a higher guarantor to guarantee their safety and correctness in taking action. Who seeks the guarantee? One way is to seek assurance from the “government”, such as the government or government offices, derived from the ancient power of the Emperor. It is this that considers public qualifications as more qualified as qualifications than private qualifications. We think that there is endorsement of government.

Next is the way to seek guarantees from the West. Considering Japan as a lagging and inferior thing, assuming Europe and the United States as an advanced and superior thing, such as "This is still in Japan but this is already happening in Europe and the United States. This is what we consider to be a guaranteed way to go. I think that the global standard is endorsed.

The third approach is to seek assurance from experts and professors. He considers his professor to be a university professor as the guru, the most detailed and savvy person on the road, and claims what he said has been certified by an expert and seeks assurance there.

The fourth is how to ask for a guarantee from a big name, a celebrity. On TV and other well-known talents, entertainers, and cultural figures, guests are invited to become commentators, and because they say "that celebrity has said that," they ask for assurance that the celebrity endorses it. This can be said to have led to authoritarianism seeking assurance from a higher authority.

07/13/2009 06:15:33 AM

Age-restricted society

In this country, it can be said that age restrictions are a factor. In other words, if you do not pass the designated barrier by the age of ○, you will not be able to pass at all after that, and you will be paid in advance. The chance of passing is never given again. Age restrictions are widespread when finding employment in government offices and large companies. In most cases, there is an implicit restriction that only new graduates can be hired.However,

the number of roaming students who take university entrance exams and the number of repetitions at universities are strictly counted. 24 □25 is limited to the following youth-year-old. If you advance to a doctoral program at a graduate school and eat your age, you will be hopeless in terms of recruitment.

Alternatively, if the appointment of permanent employees in government offices or large corporations to managerial positions does not allow them to become managers near the age of 40, they will lose their chances of being promoted to managerial positions until their retirement age (even if they are not restructured).) It means that you have to spend it with Hira (no title). The age limit for hiring executives is around the age of 40 .

This is the same as the curfew system and the roots, where students must get out of the gate by a certain time, such as at the student dormitory, until the hour.

The reason behind these age restrictions is that Japan remains an escalator society of seniority. When you get older, you go up to this stage (floor), and when you get older, you go up to this stage (floor), and so on. Only those who can meet the time limit will be closed, and those who do not meet the deadline will be closed forever and will not be given the opportunity to challenge the gate.

In this case, the time passing through the gate is not only late in age but also too fast, which is a characteristic of the age restriction in this country. It is good that everyone in elementary, junior high and high schools get along one year at a time in harmony with each other.

07/13/2009 06:17:26 AM

Four major rulers of Japanese society

It can be said that there are four rulers in Japanese society.

The first is the rule of civilians by the Imperial Family or, in the background, government officials, officials and civil servants. It is ruled by the so-called “government” and “government”. In this case, it is conceivable that the United States or the like reigns as a "super government" even further than the Japanese government = "government", and has a double dominant structure.

The second is the domination of young people by the elderly. In seniority-based seniority, not only do you dominate the top positions in the company, but also you get a high salary that suits your position, so that young people who were able to draw up the salary they should originally get to the elderly were low wages I am creating a composition that gasps. In terms of financial assets, too, in Japan, the elderly own most of the assets, and wealth formation is biased toward the elderly.

Third , mother control. Japanese mothers integrate their children with themselves, turn them into fully maneuverable robots and control them freely, making them a tool for their own realization. In addition, he has the power of household management and controls his husband with pocket money. In other words, the mother who plays the role of the maternal society is the ruler of the society.

The fourth is domination by "Pampy". These ordinary people, "ordinary people," try to be "generalists," who do not stick to one thing and perform various roles one after another. In short, you can do anything you want to do, and aim to be effective. They stopped and stuck on one thing at a time, called people who were biased to special and unusual

hobbies "Geeks", looked down on them, treated them as foreign deviants and disturbers, Try to get rid of society. Everyone is desperate not to call themselves "that guy, nerd." "Pumpy's superiority to nerds" is a characteristic of Japanese society.

The government, the elderly, the mother, and the ordinary people described above can be said to be the four major rulers of Japanese society.

07/13/2009 06:20:11 AM

It is most important not to cause problems

In this country, the dominant view is that there should be no problems with government offices or during your tenure, and that nothing should go too far without any problems. The idea is that it is better to do nothing, rather than challenge something and cause problems or failures. Or, even in the case of corporate research, there is a tendency to focus only on the fact that the course of the research is visible in advance and that it is okay to proceed as it is, that it is seen to succeed, and that it does not fail.

Such eccentricity, passiveness, and deductions have covered Japan and are characteristic of Japanese society. From a gender perspective, stability-oriented, conservative, and sharp-eyed are feminine, and if it is masculine to challenge new things or destroy existing order, then Japanese society with problem-avoidance constitution should Isn't it feminine?

07/13/2009 06:21:30 AM

High density society, overcrowded society

I think people in this country tend to prefer to live in dense, overcrowded conditions, packing people and objects in tight spaces. She seems to like it without thinking of living in a metropolitan area or crowded with narrow houses. This seems strange to foreigners who are accustomed to looseness.

07/15/2009 02:54:01 AM

Seniority-based performance-based

The performance-based approach introduced by Japanese companies is mixed with the traditional seniority-based seniority, resulting in the formation of a new performance-based principle called "seniority-based performance-based". In other words, as in the past, employees are promoted in the order of their age, and their salaries are increased, but at that time, the number of promotion posts and positions is limited, and only those who have achieved results take precedence over those promotion posts. Those who go up, but do not make a difference, drop out of the promotion route and spend their time without retirement until retirement.

Those who succeed (and are perceived by management) will stay on the promotion escalator and stay up in order of seniority. However, as the organization forms a pyramidal shape and moves upwards, the number of available

positions decreases, and competition over those limited positions takes place. In doing so, it ensures that those with better results take priority over those limited positions and maintain their motivation to achieve results.

07/19/2009 11:51:32 PM

Yen appreciation

Japan's appreciation of the yen has made its products less internationally competitive, and people have no money to pay for the products.

Inexpensive, salable products can no longer be made. I couldn't make money and my money around was worse.

Therefore,

□ We took mobile phones, expensive, high-end machines, and high-end routes, but they were no longer sold due to the global recession. Or it was pushed by cheap models in foreign countries and stopped selling.

□ Relocated corporate factories overseas and left only the R & D head in Japan, but the local and domestic jobs were lost, and we had to rely solely on public works.

□ Companies used temporary workers to reduce wage costs and hired the domestic workforce at a low wage comparable to that of foreign countries, but they became working poor and they could not live.

-The government and local governments have ordered a lot of public works, and have been willing to pay for the missing

money by issuing government bonds. A budget was given to those who did not have international competitiveness and no work, and a large amount of gifts were distributed. However, it has swelled into a large debt that cannot be repaid.

□ The government has promoted the expansion of domestic demand and promoted the consumption of the savings that the people have earned so far. However, the reserve has already been used. At first glance, they seem to be spending less, but the government is issuing a lot of government bonds and spending money. At present, the government is not working on collecting debts of government bonds, but it is inevitable that the national savings of those debts will be practically reversed. Government bonds are the debt of the real people, and it can be said that the people carrying them are determined to be poor in the future.

This phenomenon can be called "yen poverty."

At first, the yen's appreciation against the dollar and the euro, to which Japanese products were sold, was a problem, but eventually the yen's appreciation against the rival Chinese renminbi, which produces products similar to Japan, became a problem. I have.

In other words, there are two types of currency appreciation: currency appreciation for consumption areas and currency appetite for rival production areas.The former creates symptoms that products are expensive in consumption areas and cannot be bought, while the latter produces symptoms. , Causing the market to be deprived by rivals with lower production costs.

As long as the yen's appreciation continues, the Japanese people will not stop becoming poor.

I think the radical solution is to somehow devalue the yen (against the dollar, euro, and RMB) and cancel government bonds.

This is because Japan's international competitiveness will be revived and national debt will disappear.

However, it is unavoidable that the value of the yen deposits held by the people will be significantly reduced.

11/18/2009 01:43:16 AM

Four types of women dominating Japan

Woman to dominate the Japanese society, 4 is considered to be divided into two types. (1) Hysterical type I'm always nervous, screaming and screaming to assert my legitimacy. High Miss's feminist hits this. (2) Powerful type This is a lively mother who has an aggressive action. (3) Cushion type This is a mother-in-law who swallows everything, is full of tolerance, is gentle, full of compassion. (4) Career type This is a competent career woman or worker who can do the job at the company.

11/18/2009 02:02:48 AM

Company teaching

Japanese companies are like religious organizations. Some Japanese companies have been forced to integrate into the

company. He is mind-controlled to think only about the company, not to think of anything else, and has no freedom of thought. In that respect, companies are not much different from religious groups. The company is a religion, and it's like all employees believe in something like "company teaching." At that point, I can't laugh at cult religions.

11/18/2009 02:03:41 AM

Ceremony race, ceremony state

As of July 2009 , the Democrats are trying to issue a resolution on the Prime Minister who would not be able to pass the number of seats. This is similar to the Pacific War, in that it is a battle that cannot be won, trying to push the strategy over and over again. People in this country have a propensity for their rivals, their emotional and emotional opposition to their opponents to be so strong that they can walk alone and not be able to judge the situation calmly. . I think there is also a tendency to stop learning, not to learn that.

Proposals and fights that cannot be passed have become a mere ceremony that strengthens unity with the relatives and checks the strength of wet unity. It is also a ceremony to try to look good and look good to your opponent or audience. The ceremony is because it is insignificant and does not work effectively. People in this country tend to be emotionally entangled in meaningless ceremonies. The parliament of the country itself is a ceremony parliament that simply reads out predetermined lines.

11/18/2009 02:04:25 AM

Re-challenge limited society

Japan is an anti-challenge society where there is only one chance and no re-challenge is allowed. If it fails, such as a new graduate recruitment examination of a company or a government office, a junior high school, a high school entrance examination, it will not be possible to start over. Even in college entrance examinations and other tests that seemingly require re-challenge, the more re-challenges are performed, the lower the assessment and the more disadvantageous the treatment.

Alternatively, it is common practice to limit the number of re-challenges, as in a lawyer exam. In this regard, Japanese society is a society that dislikes, restricts, and avoids re-challenge. Or, like a full-time housewife, it is a group of people who do not challenge themselves but let others, husbands and children challenge, have someone else challenge, and are afraid of challenges. The housewife mode is the default society.

11/18/2009 02:05:42 AM

Ability measurement and dry gas society

Japanese people, whether in academic papers, movies, or golf competitions, tend to go to Europe and the United States to recognize and recognize their abilities. By winning the top spots in the European and American competitions, and being featured widely, everyone tends to be delighted

to be recognized by the world. To measure a person's ability, it must be recognized in a dry and gaseous society in a meritocracy. In a dry society, incapacitated individuals tend to be discarded quickly. Individuals are able to independently measure their own abilities and measure their own abilities.

On the other hand, in a wet and liquid society such as Japan, there is the aspect that even if you do not have the ability and ability, you can go up a fairly high level by connecting, taking in, spoiling, and staking. It is sweet to the relatives. Once you get a chance to get it inside, there is an aspect that is just OK .

Making a connection that is effective to go to a higher rank is also a skill and ability, it may be up to now, but like a hereditary person, you can go up automatically without your own effort The problem just comes out. In that respect, a wet, liquid society will inevitably come out of a face that is not suitable for measuring the ability and ability of the person, and the place for measuring the ability and ability will be set in a dry and gas society like Europe and the United States It is.

11/18/2009 02:08:05 AM

Weak in admitting losing

Japanese people are not good at admitting to lose, and in many cases they are prone to stretch and get stuck in the mire. There is a background that makes it easy for Japanese people to stick to honor and look good. They were not allowed to lose until the end of the Pacific War and the military, and they tried to go to the mainland decisive

battle. Alternatively, governments always file an appeal in lawsuits filed by the public, but because of the high pride that they cannot admit their loss.

11/18/2009 02:08:41 AM

International deviation

Japanese people tend to think about things based on their rank and deviation. At that time, there is something like an international deviation value in the world, and there is a tendency for Europe and the United States to think that the order and deviation value are higher than Japan. It is likely that Japanese scholars have accepted European and American discourses and are unable to publish their own theories. Specifically, the following trends are observed. He dismisses Western discourse as ignorant and acts of ignorance and seeks to crush such movements within his or her family.

We will accept and study the discourse of Westerners as a senior discourse, and at the same time, seek to raise our position by uniting himself with the superiors in the West. It is too early to say what Europeans and Americans have not said yet, and they tend to curb their remarks. He himself does not advocate a new doctrine that illuminates the darkness. Western people is OK If you put out the first time theory to OK a. The opinion of Westerners is high and correct. The Japanese make the judgment and decide that it is an act of over-rights. When they complain or point out about Japanese society from Europe and the United States, they make a sorry fuss.

11/18/2009 02:09:13 AM

I do not have

The so-called "pumpies" of the country are always in large numbers of themselves, and they are likely to be major players who are not left behind by fashion. Try to avoid specialization and heterogeneity like nerds. Make a lot of friends and try to gain an advantage in human relations. Maintaining the interpersonal relationship itself becomes a self-purpose, and what one wants to do is always relatively determined by the relationship with the surroundings.

I don't have, or don't have, my own independent standing position. It tries to dye the surrounding major colors positively. They try to have their favorite hobbies. We want you to talk with others and get excited. Seeking without homogeneity and commonality with the surroundings of oneself without knowing. I melt into my surroundings, become one and become invisible. The characteristic of Pumpy is that it becomes invisible and invisible, like a transparent human.

11/18/2009 02:09:53 AM

Two types of imitation of Japan and Europe

From a Japanese perspective, Western countries are ranked higher in international rankings and have higher deviation values. Japan desperately imitates Europe and the United States because it wants to join the ranks of countries with

higher ranks and rank up. Or try to incorporate European and American artifacts.

The Japanese usually take their wet action, but when asked if dry or wet is better, they choose dry. That is because it is more Western and the order is higher. I believe that choosing a Western style dry will help you to rank up and achieve your own upgrade. By adopting and imitating Western culture, your ranks are integrated with the higher ranks of Europe and the United States.

□ We can look down on the hierarchy of traditional Japanese and think we can transcend. In this case, the order of traditional Japanese is the order of a hereditary-centered Mura society, with the emperor at the top, ruled by the government (government, officials), the head of the house, and the head family.

□ We believe that we will stand above the existing East Asian authorities and powers, such as China and South Korea, which stand higher than traditional Japan.

For these Japanese people, dry ideas such as democracy, liberalism, and individualism from Europe and the United States are different from their own worlds, so they say that they do not learn in the end, or become wet due to digestion and absorption processes and deteriorate. Would. Such imitation type in Europe and the United States, which attempts to raise their rank by integrating with Europe and the United States, can be called "upgrade-type" imitation. On the other hand, some people don't like the wet climate where they can be forced into captivity without liberty, which is sticky and damp in Japan. He prefers the United States and Europe because he dislikes traditional Japan or his constitution does not suit his gender. Such a

Western imitation type can be called a "dry-oriented" imitation.

11/18/2009 02:22:33 AM

Culture of appearance

For a Japanese person, the appearance is important, how they look when viewed by others. Improve the appearance, emphasize on being liked by others, giving a good impression, and being seen higher. This can be called a culture of appearance.

11/18/2009 02:23:18 AM

Inner society

Japanese society is an inner society where the outside is invisible. Excitement only in secret. I am interested in the eyes, but I can't see the outside, because I'm only involved in the relatives and inner circles that I belong to. Exclusive, with no revelers inside. It doesn't matter about the revelers. Indifferent. The inner ring blindness phenomenon occurs. While listening to each other's opinions on the inner ring, the mind becomes a blind faith that only applies to the inner ring, not to the outside in general. This is found in the military of the Pacific War. Don't let the inner ring leak out, take the idea of banning exposure. Use every possible hand and make maximum restrictions so that information on your inner circle does not go outside. It is not the protection of personal information but the protection of inner information.

11/18/2009 02:23:43 AM

Hiding society

Japanese people are more likely to be independent than independent and self-reliant. At that time, it is important that there is a person who can be a guarantor. I hate self-solving societies where I have to solve everything myself. Or hate one person.

11/18/2009 02:10:53 AM

Bidding-oriented

Japanese manufacturers are basically doing the same thing around them and aiming to stand out and win in it. Like video camera manufacturers competing for image stabilization and darkness performance, they prefer to enter and enter the same playing field as their competitors and rivals. The United States and others prefer to occupy a hidden prime location where no one has touched and monopolize profits. This is the case with google for online search ads .

11/18/2009 02:11:30 AM

Old man worship, top

The more Japanese people are, the more conductors, doctors, university professors, and older people are grateful. I like to be an old master. Or they like to use the word aging. Or, just because they are older, they face teachers for young people. It's natural to speak out from the top, looking up, looking down, acting as a superior. This is the real reason why older seniors have no work, hated by their colleagues.

11/18/2009 02:12:25 AM

Social gathering 2

The default in Japanese society is to join, join, or belong to a certain group, and it is thought that if you do not belong, you cannot live. Underlying the feminine thought of wanting to be with everyone and to be protected. The person who became a member first and the person who has already joined are seniors. People who later become members are juniors. A new subscriber is a newcomer. The body has an annual ring structure. Assortment gradually enters from the periphery to the back every year. It is important to be accepted by the seniors who are one time above and one time before you. If you do not follow the person you entered a year ago, you will be thrown out and unable to reach you. You have to get along with the first person. Must be accepted.

Limited access to the center. The only people who can enter the center are those who have grown from the surroundings and have grown deeper and pure cultures. As the seniority goes up, the staff who cuts in without getting inside is cut off. The position is weaker around the annual rings, and stronger at the center. If they are separated from the annual

ring structure, they will fail to get together. The growing rings have a sadomaso structure. It is sadistic for people on the outer circumference (juniors, newcomers) who have joined after him, and masochistic for people on the inner circumference (seniors) who joined before him.

11/18/2009 02:24:16 AM

Self-sacrifice evaluation and self-sacrifice performance

In a shuffled society such as Japan, organizations are valued according to their degree of self-sacrifice for their organization. So, I'm doing my best for the company, so I win high praise by deliberately performing self-sacrifice. Throughout the day, behaving as if you are thinking only about the company will make your superiors remember better.

11/18/2009 02:25:09 AM

Affiliation masochism, company masochism

In the Japanese mura society, they are taken in by their affiliated organizations and trained so that it becomes pleasant to be compliant with them. During the day and night, I was so excited to immerse myself deeply into my organization and work as a limb of my organization. You're sacrificing yourself for the sake of the company, and that's

becoming a pleasure. Twenty-four hours, thinking about the company, trying to throw everything out for the company.

11/18/2009 02:25:49 AM

180 degree change of attitude

Japanese society is reluctant to maintain the existing framework of the existing governing mechanism when an innovator emerges from the outside. However, if your opponent is completely conquered and overwhelmed by the top emperor, you will turn over and become an ardent follower and follower of your opponent. Japan, which used to call the United States a devil during the Pacific War, was defeated and changed its attitude to worship American democracy. It is a characteristic of Japan that when the top surrenders and lays down, the attitude of all members below it changes 180 degrees. She is raped while resisting a man, similar to a woman who falls in love with her.

11/18/2009 02:31:12 AM

Dry / wet paradox

In Japan, it is natural that people who make dry claims in the United States and Europe are actually the opposite of a wet society and people of the world. It is natural that Japanese sociologists who scrutinize Western theory and assert as if they are in my life live in a school society where a network of teachers and students and seniors and junior relationships is set up. . Newspapers are likely to be similar. There, the

Japanese murabito worships democracy in Europe and the United States, while maintaining its own mura society, noticing any contradictions.

11/18/2009 02:31:41 AM

Dry complex

Japanese intellectuals worship and worship dryness, even though their thoughts remain wet. While he enjoys the benefits of being a member of a wet sect, he argues that he should be dry and that he is, and he tries to look good. The content of the claim is inconsistent with my usual actual form, and I also feel uncomfortable because myself exposes myself to the sickness of not being aware of the inconsistency. There, you can see and feel the complex and inferiority of Western style dryness. The complex to Europe and the United States has turned over, and I'm changing myself to claim that my thoughts must be dry, or no longer.

11/18/2009 02:32:14 AM

Eliminating Amakudari, political party think tank theory

Instead of letting bureaucrats go downhill, they draw talent from the room to the post. How do you pull it? At present, there is no objective standard, and they are pulling out on an ad hoc basis, with ideas and connections. If the political party has an organization equivalent to the National Personnel Authority (internal or outsourced) and wins the

election, it will send qualified people who have passed the qualification test to the post. Political parties are policy consulting groups, usually acting as consulting NPOs , and usually perform consulting activities in various fields, such as administration and management, and gain a track record. Political parties usually benefit by acting as think tank NPOs or companies. If you win the election, appoint a think tank employee as "XX government officer" and steer the policy.

11/18/2009 02:32:50 AM

How not to be incorporated into Japan's uneven society

Try not to be accepted, liked or acknowledged by the surrounding murabito. I gradually make my relationship worse. Take another action from After 5 . Banquets etc. should be absent as much as possible. Don't talk privately. Avoid talking to people around you as much as possible. Say hate. Push through silently. You like machines and rocks. Prefer unoccupied unoccupied areas. It has a different world from the surroundings. Spend time eating and eating separately from the surroundings. When you no longer need to be there, add a habit of disappearing quickly. Living in an environment away from everyone. Have the habit of acting alone, alone or independently. If everyone is facing left, you have the habit of facing right. Have friends of the same idea away. Dry together with the net. Contribute to your salary, do your job well, and show some of your ability. Be required to some extent around. Don't put your mouth in private. Good human nature (helping people, fairness, lightness) is also needed

and maintained in a dry society. Even if you say bad things, bad things, and rumors, you can ignore it as a characteristic of uneven society and ignore it. Not lose. I don't mind even when I get to the village. Don't worry about the eyes. Don't be shy. I don't care about my body or my evaluation. Try to respond a little while, such as replying to e-mails or keeping a distance from the other party. (Money transactions such as auctions are immediate.) Don't get married as much as possible.

11/18/2009 02:33:24 AM

Age discrimination and Japanese society

In Japan, young people or younger people are always downgraded. Seniority ranks are strictly nesting among young people in the form of seniors and juniors. Anyone who has a good opinion and insight even younger should be treated with respect and respect. At the very least, they should be treated equally and respected as the same person. Elderly people are said to be difficult to handle and hire because, contrary to the above, they require their surroundings to be treated without knowing it.

11/18/2009 02:34:11 AM

Immutable, immovable, fixed thinking

In Japan, the thoughts are rooted in one place of the earth, do not move, and do not change (do not change). He clings

to a fixed idea and, whatever it is, clings like a plant rooted in the earth and never changes it. Stuck and stuck. Until incarcerated or in the final battle, we will refuse to change and will not compromise. Even if he knows it is a losing battle, he never changes his mind and tries to die with his will. Changing your mind is the same as turning over your enemies. They do not change their minds and try to boast of monolithic unity. I hate changing, fluctuating, and blurring remarks, and value consistency. It is said that even if the situation and situation fluctuate, it is better that the remark is immobile.

11/18/2009 02:38:36 AM

Mura's contribution, parliamentary and parliamentary reforms

Japan has brought the European and American parliamentary and parliamentary systems into the country to make government decisions, but it doesn't seem to be working very well. Despite trying desperately to follow the Western example, in fact, the minister's answer is often a stick reading of texts created by bureaucrats, and real decisions are often determined informally in closed rooms. It is far from a Western-style parliament. Isn't it a traditional Mura-no-Yogi type of decision-making that matches the way Japanese people make decisions? It seems like it's best to study how decisions are made in Mura's partnership and apply it to the Diet and local councils.

01/09/2010 09:16:51 PM

Can't get out, can't leave

Once a Japanese organization or group has joined, it has the property of being used up, restructuring without use, being difficult to get out until it is excommunicated, and being forced to be pulled back to withdraw and receive lynching from friends when leaving. Yakuza and sumo wrestling, school athletic club activities, and so on, are typical, but I guess governments and companies have similar aspects. Once they become friends, they will be united with each other, and they will be required to go together anytime and anywhere. This is the same mental structure as a junior high school girl who goes to the bathroom with her friends. It can be said that it is a feminine characteristic. It is also considered that the liquid molecules cannot escape once they have entered the liquid molecule group, which can be said to be liquid and wet.

01/10/2010 07:53:52 PM

Pastoralists in a rice farming society

It can be said that the social status of the people of the discriminated Buraku in Japan is the herders in the society that mainly focuses on rice cultivation. It is said that the occupations of Burakumin in Japan are meat, leather, bamboo, performing arts, and commerce. It is traditional to live in hills and swamps, or to settle without resettlement, without having to cultivate land, without making a living in agriculture centered on rice cultivation and making a living by slaughtering livestock. . This animal-centered and mobile-centered life is, in fact, very similar to the pastoral-centered lifestyle of Westerners. It can be said that the

people of the discriminated Burakus were forced to choose the pastoral way of life common to Europe and the United States in Japanese society centered on rice farming. Despite the same herders' style, it is contradictory that Westerners are placed at the top and worshiped and imitated, while Japanese are discriminated against and placed at the bottom. Shouldn't the affected Burakumin people show their superiority to the public that they are closer to the West than to the discriminating farmers? Or, you should work with the same herding religion, Christian and Islamic Westerners, Arabs and Japanese.

01/10/2010 08:16:59 PM

Above all, fear of leaking inside information

Japanese prefer a closed inner social relationship, and there is no privacy between such inner circles. The Japanese believe that if the information on the privacy leverage that is supposed to be circulated only within the inner circle leaks outside, it will be serious, and will desperately try to find a leak prevention line. No matter how good the file sharing software winny or the software with the potential of the future, even if it could lead to internal information leaks due to the influence of a computer virus, it would be ruthlessly knocked down. In Japan, protecting personal information is about protecting the human rights of individuals. It is just a matter of protecting private information, such as corporate organization, from leaks.

01/13/2010 01:39:44 AM

Liquid as a sum substance

Japanese people prefer harmony. I like to get along and be integrated with each other. Liquids and liquid molecules are substances having such Japanese-like union and union properties. That is, the liquid molecules move closer to each other, unite, and do not break between each other, which is the Japanese behavior itself. On the other hand, substances of the same nature as Westerners who prefer freedom and litigation are gases and gas molecules.

01/17/2010 03:38:16 PM

Sharpness and novelty orientation

An unprecedented new thing: areas that are safe and correct, avoiding challenges in dark areas where you do not know what dangers are waiting for, yet are novel and likely to become trends in the future It is the Japanese habit to go to. In short, there is a contradiction between the dreadfulness of danger avoidance, which does not try to advance unprecedented new things, and the novelty orientation, which likes to adopt new trends (developed by the United States and Europe at risk). It is a characteristic of the Japanese that they live together without doing so.

02/10/2010 12:57:02 AM

Active evaluation of unrelated and weakly connected societies

It has been pointed out by NHK TV that modern Japanese society has become a problem because humans have lost their ties with each other, and have become unrelated societies where each person lives in isolation .

There is a strong sense of unity in the old days, but when trying to escape from a traditional village society that is awkward and cumbersome, using a dry individualist society like Europe and the United States, it was unexpectedly different from the example It will be that it became the development of.

Perhaps the reason I did not follow the example is that Japanese people do not want to live in a deep, self-asserted, European style in the heart, and do not bother others. Because they live with the primary focus on having no influence, they naturally become autistic and thin their relations with their surroundings, and they live in a small frame that they have created in a small frame that is reasonably stable and autonomous. Would be the result of choosing Although the mutual ties are certainly thinner, they have the merit that they are free from the hassle of human relationships in village society. For Japanese, the only choices are village society or “unrelated” society.

I think the way forward is to explore the best ways to achieve the mutual cooperation necessary for each individual's social life while maintaining their autonomous state by closing them to some extent from their surroundings. At first glance, it seems good to restore the edge, but it's important to note that it actually leads to the resurrection of traditional village society.

Instead of denying the current situation with negative labels like an unrelated society, we should try to ensure that the society operates well while maintaining its positive aspects affirmative. To that end, a positive naming alternative to an unrelated society will be needed. Isn't it possible to name a weakly-related society instead of a strongly-related society, which was once too strong, to be a village-like society?

04/08/2010 02:00:31 AM

Spherical and changing spheres

Japanese speech is strongly orthodox. Everything respects the straightforward method and I am busy studying.

There is a strong front gate orientation, where you always try to enter from the front gate to go somewhere.

It is a straight-sphere society that prefers to go straight.

On the other hand, it is not good at creating a changing ball with an unprecedented habit or a stray bullet that gives the opponent a fear of not knowing where to fly from.

In that regard, the United States and Europe are a changing-sphere society that excels at creating new ways to negate the existing ways. Representative of the iPhone and the changing ball.

07/03/2010 03:48:04 AM

I like turning 180 degrees

The Japanese, together with the short-term change, are all at once saying the opposite.

Famously, at the moment of losing the Pacific War and being occupied by the United States, the sovereignty of the Emperor, who had supposedly been a sovereign sovereign, was immediately relegated to a democracy with 100 million total confession.

The underlying fear is that if you don't think anything about it, or if you are sensitive to the movements around you and don't keep up, you will have to change your opinion quickly or you will be dropped out.

It is easy for everyone to change their opinions all at once because they change their opinions in a dumpling or convoy state in line with each other.

By the way, what is indispensable when changing opinions 180 degrees is "Misogi" to wash away old ideas.

07/05/2010 08:07:52 PM

Children go out of the house

In Tama New Town, the aging of residents has been pointed out, but as a cause, even if it is originally a small or rented house, those who have moved in will remain in their parents' generation forever. In most cases, the child generation goes out from there. On the contrary, it can be said that the child generation continues to live in the complex and the parent generation hardly leaves.

In short, isn't there an implicit social norm in Japan where children and quotes leave their home where they live, and parents keep living there?

07/09/2010 02:45:47 AM

Japanese female brain

The feminine nature of Japanese behavior, such as collectivism, ecstasy, can be said to be an indication of the underlying feminine structure and structure of the Japanese brain. .

On the genetic side, it is thought that the Japanese brain has been genetically culled into a feminine brain structure as a result of living for a long time as a rice farming ethnicity with women and maternal dominance.

As an acquired and cultural aspect, it is conceivable that the neuronal circuits of the brain and the structure of the transmitter in the brain are femininely constructed by learning. It is conceivable that the mother's monopoly on the child's educational authority and the female teacher's monopoly on the education in kindergarten and elementary school during the personality formation period have resulted in the child's brain being formed feminine.

07/09/2010 03:33:11 AM

A comfortable society for schizophrenic patients and the

current state of Japanese society

Patients with schizophrenia, a typical mental illness, and those who are prone to the disease even if they do not explicitly have the disease tend to be poor at interpersonal relationships and tend to avoid it. Therefore, forcing interpersonal relationships and social participation is counterproductive, incapacitating one's ability and worsening illness.

Lack of sociality, lack of sociality, avoidance, and rejection are the hallmarks of being able to exercise their abilities by letting them be as independent as possible.

It is thought that it is necessary to escape from society, or at least to minimize social relations.

They can do their job in jobs that require loneliness, jobs that need to endure loneliness. It is lonely and that is the selling point.

They are people who can do their jobs alone, are self-contained, and want to make money.

In short, he is strong in cutting off the social environment and strong in loneliness.

What they are good at is

□ A job that requires loneliness

□ Thoughts that are thin and lacking

□ Machine work

□ Unmanned work

□ Self-study and self-taught work without the help of others

□ Self-contained work

It is.

As you can see, you can see that they are fundamentally incompatible with Japanese society, which is oriented towards something, a sense of unity, maintaining relationships, and cooperative behavior.

At that time, in the case of healthy people with Japanese people, it does not mean that they do not fit themselves or that they do not try to forcibly remove patients or correct patients so that they can do social activities. A method of coexistence should be sought.

07/09/2010 04:06:53 AM

Marriage, childcare disparity society

Why are there many unmarried men and women in their 30s and 40s in Japan ?

It can be said that their marriageable ages were poor economic and social bases for marrying, having children, raising them and making them full-fledged.

In terms of economic base, the employment situation has deteriorated due to the yen's appreciation and the outflow of jobs to China and elsewhere, restructuring has continued, wages have been cut, employment has been deregulated and destabilized, and lifetime employment has been excluded from headquarters companies. The fact is that it

was not the place to give birth and raise children because it collapsed.

It can be said that the social infrastructure is lacking the necessary infrastructure for childcare, the nursery schools are full and overflowing with waiting children, and even if they are born they cannot be raised.

In today's Japanese society, it can be said that only the privileged class of some socially selected regular employees who do not have to worry about continuation of employment and full-time housewives who can concentrate on child-rearing can raise children.

07/09/2010 04:25:25 AM

Single affiliation, fixed affiliation

The human social affiliation, in a single affiliation, 1 do my whole loyalty lifelong only to one of the affiliation, the other belongs, only the type of bonus, in multiple affiliation, at the same time belong to more than one place at a time However, there are two types , each of which is important .

In Japan, it is more likely that a single affiliation, such as a company or a school, uses up all the energy in a single affiliation.

In addition, there is a tendency for localization and fixed affiliation to keep a single affiliation unchanged, in order to make lifelong employment for one company or government office ideal.

In the case of China, it can be said that single affiliation and fixed affiliation to kin family groups are occurring.

07/18/2010 09:30:46 PM

Signal culture (implicit assertion culture), receiving culture, and allegiance culture

Women have a signal culture or wait culture, signaling and waiting for someone to notice.

You don't say it explicitly, don't assert, and want someone to be aware.

This is a confusing attitude, but if not noticed, there is a danger of being left alone.

He has a culture of receiving, taking no action on his or her own, trying to get someone to do something, trying to do something, and trying to receive the results.

This is also true for Japanese society.

For example, when the yen is appreciating against the Chinese yuan, it becomes poor and has a huge budget deficit. When a troubled problem occurs, instead of trying to solve it on its own, someone else (such as the US)) Is a feature of women to Japanese.

Also, when you want to appeal that a troubled problem has occurred, do not make an assertion yourself, but give a signal or sign to get them noticed. If you do not notice, you will feel insensitive to your opponent, become sullen, and

get angry. These implicit claims are characteristic of women to Japanese.

07/20/2010 09:22:40 PM

Departure from Japan's poverty and appreciation of the yuan

The revaluation of the Chinese yuan is indispensable for Japanese society to escape from poverty.

However, because the opponent's China is too big to win, the Japanese who are wrapped up in long things have completely given up their minds and have no hope.

The current Japanese manufacturing industry is thought to consist of Japanese from the R & D headquarters and local employees from factories in China, Taiwan, Southeast Asia, India, etc. The Japanese at the headquarters were able to make the most of their earning, and the Japanese at the headquarters were only able to jump in the front, but the amount was very small. Will be in a big deficit.

The large deficit in Japan, Europe and the United States is due to the existence of large surplus countries. That is, China and India, and because their currencies are cheap, they make more and more money than necessary.

Japan, Europe and the United States should originally demand that China and India devalue their currencies. However, the opponent is a large country with a large population and needs power to move, but there is a problem that it is lacking in Japan, Europe and the United States.

Another problem is that China and other parties are not reasonably compelling. In other words, it is an oasan country with high pride who is the first emotional emotional person, and a person who does not pass the Western style of men.

In fact, Japan is similar to China, but in the case of Japan, because of its strong psychological integration with Europe and the United States, the story does not progress because it looks down on the lagging power, China, and pretends to be irrelevant.

07/21/2010 05:28:33 AM

Who is the most comfortable person in Japanese society?

Who is the most comfortable and elegant person in Japanese society?

It is a full-time housewife.

They don't have to pay for themselves by feeling bad. Earnings come in from her husband, she holds the wallet of the money tightly by herself, holds the authority of property management, and does shopping as much as she likes. Therefore, there are only department stores and women's sales floors.

In addition, as an educational mamagon, he has succeeded in privatizing the educational authority of children, completely transforming children into their own property and promoting competition for examinations.

It's also elegant that you don't have to taste commuter hell every day. In fact, the location of condominiums where they can live an elegant life is a major cause of the generation of crowded congested trains for their husbands.

Next up is the officials. This is because even if they do not earn their own income, they can eat with taxes, and they can take full advantage of the emperor's prestige, in which they are employed, seize the lives and kills of the people's lives, and live with the power of the boss. For commuting, there is a government building near the place of commuting, so it is easy to go to work.

07/21/2010 05:29:50 AM

High interest society and low interest society

The world society is divided into a high-interest society, which is a society where there is no choice but to worry about what others are doing, and a low-interest society, which is indifferent to others.

It can be said that Japanese and female societies are of high interest, while Western and male societies are relatively of low interest.

Japanese and women are very interested in others, and they like peeping, gossip of others, authorities, and reporting to acquaintances about their acquaintances.

Or, they like to leak other people's personal information and constantly explore the insides of others. I like to reveal the inside of others.

A group of people who are too interested in (privacy) with others is the Japanese society and women's society.

07/21/2010 05:35:55 AM

Japanese full comp orientation

The Japanese cannot stand without all the collections being collected properly. We ask for complete collection and no omission or fault.

We also require that the collection be fully operational. It is a characteristic of Japanese society that there is no psychological allowance that does not allow errors and failures psychologically, and that errors and failures cannot occur on their own.

07/21/2010 05:41:07 AM

We are not good at providing general-purpose platforms

Japan is not good at creating a general-purpose platform that can do anything.

OS development environments, PC and music player standards, etc., are open to anyone and open-ended platforms that can be freely used are mostly of European and American origin.

Alternatively, in an environment where the development environment is private and only genuine products are

circulated, in-house limited, difficult for third parties to enter, and in an environment that does not attract outsiders, its own high quality, yet similar functions to other companies To create products based on functional performance competition.

Users may not be able to freely create software with BD recorders, digital cameras, and mobile phones, or if they disassemble TVs, home appliances, or personal computers, the warranty may not be obtained.

This kind of private, inconvenient, and restricted love is a feature of Japanese products.

07/21/2010 05:44:05 AM

Conditions for the generation of a sense of shame

The sense of shame,

□ If you are indifferent to each other (you feel), you do not feel any sense of shame.

□ When the surroundings and the other party are interested in (or feel) interested in themselves, a sense of shame arises in themselves.

To summarize this,

(1) The other party has interest, gaze, and surveillance in himself

(2) To be seen by someone (interested in you) that has caused something outstanding, an event (especially failure, minus)

It can be said that when these two points occur simultaneously, a sense of shame occurs. For example, when it is praised in front of everyone, even if it is not a failure.

And

(3) It can be said that the more people who are interested in and are looking at themselves, the more sense of shame.

It can be said that a sense of shame is likely to occur in a high-interest society, such as Japan, where there is a high level of interest in and interest in others around. Conversely, it can be said that it is unlikely to occur in a society with low interest and indifference.

The shame developed in Japan can be attributed to an over-interesting society in which many people are interested in each other's privacy. If you're not anonymous, privacy will be quickly scrutinized and gossiping.

In addition, it can be said that even a disease such as schizophrenia, which is constantly monitored by others around the world and is highly likely to be eavesdropped, has a high sense of shame.

On the other hand, as in the United States, there is less immersion in one's personal interests, and in low and indifferent societies that are indifferent to each other and separated from each other, a sense of shame is unlikely to occur. I can say.

07/22/2010 07:59:59 PM

Religion and the modern world

Religious people have an attachment to heaven in their hearts. That is, after death, in the eternal paradise of heaven, the desire to always enjoy and feel good, and it can be said to be an attachment to pleasure. It is difficult to find the essential difference between sex and good food in this world.

Also, having hope in heaven, in a way, gives up your life, your world. Or, they would use this world as a springboard for the next world, and despise this world because it is more important than this world. In other words, the attitude of neglecting the real life of human beings, this is the greatest defect of religions as humans.

On the other hand, it is necessary to accept this world as it is and do the best in it, if the living environment given to this world is bad or socially low, it is rich or high. It is an unfair and bad idea compared to people.

Doing the best of life to be a person who knows even if it is not famous or sober, leaving the know-how of solving the problem, challenging the world of problems, reforming, solving problems for future generations But isn't it best for humans and society? Of course, it may fail, but in that case, it would be better to leave a report on the cause of the failure for future generations. In other words, in this world, each time, the solution is unknown, or it hits an unknown problem which changes in real time, so it is natural to fail and be socially tolerant of failure to such a challenge. We can't go unless everyone goes into that kind of society.

However, given the current state of Japanese society, where failure is impossible, re-challenge is impossible, and it is difficult to turn over the birth because of the importance of inheritance, it is not clear that there is a desire to give up this world and run for religion. Somewhere, I wonder if the energy for such religions could be used to fundamentally improve the real world society and solve problems.

07/23/2010 03:35:26 AM

Japanese and Western integration

Are there many Japanese people who take themselves seriously as members of the West?

When it comes to movies, music, food, products, thoughts, and so on, the colors of Europe and the United States change the color of the eyes and jump, thankfully, get them as soon as possible, and try to show them to others. Anyway, they have a strong sense of unity with Europe and the United States, and look down on China and Korea in East Asia, where they should be originally located, as being lower than themselves, as if they were completely Westerners.

As a matter of fact, myself is the innermost part of a wet traditional mura society called government offices, corporations, schools, families, and so on. It is a characteristic of Japanese society that, while living as a member, what you have and what you usually claim is a seemingly inconsistent situation that continues to be a normal life of a dry Western society, and that it does not become a problem. is there. The contents and the surface remain the wet mura society, and it is renewed every day with the latest dry European and American artifacts that are

the exact opposite of the mura society = there is a feeling of constantly repeating the superficial coating . Although the contents are still murabito, the place where you are crazy about the appearance of the United States and Europe is quite painful from the sidelines, but what you are doing is apparently painful, but the people themselves are working hard , I do not notice that strange.

By classifying these layers, such as the surface layer = dry Europe and the United States and the deep layer = wet traditional mura society, and cleverly moving around so that the two layers do not mix, the poison of the dry Europe and the United States can contribute to the wet mura society. It reaches the layers and prevents social disruption. In fact, Western culture and Japanese culture have a relationship between water and oil, and even if the surface is coated many times, it will soon come off, so European culture will penetrate the core of Japanese society in the first place You may think that there is no room to do it. The social mechanism of such cultural stratification should be elucidated in the future.

These phenomena are more like female makeup the more you think about them. It always looks creamy on the surface and looks like a different person, but the core remains the same, it can't be changed and comes out whenever you remove your makeup. This is essentially a feminine phenomenon.

The reasons for such strong Western orientation and psychological integration into the West are as follows:

□ Because superficial copy and paste is enough, you want to join the ranks of Europe and the United States, which are mighty developed countries, and want to gain an advantage in the world society. The idea of securing and preserving the

world's superiority and wanting to raise the deviation value is raised.

□ We will continue to lead the world by constantly drawing out novel ideas that have never been seen before, we will be able to keep ourselves safe if we follow the powerful and dry Europe and the United States, we will be protected quite a bit, Feminine protection and parasitism.

□ The ability to create advanced ideas full of European and American originality is inferior in terms of ability that we do not have much in Japan, and we must immediately keep up with the latest results from Europe and the United States. There is a sense of danger that the country will become a less developed country. In some form, if a Japanese presents an advanced idea and is recognized in Europe and the United States by the Nobel Prize, the sense of inferiority that it is difficult to produce advanced ideas and the sense of danger of being left in Europe and the United States are suddenly dispelled. In fact, Japan has the same advanced idea-creating abilities as "I was able to confirm that Japan was an advanced idea and could overtake Europe and the United States, which should always be ahead. Japan is also an advanced country." People rejoice when they take off.

□ The practical benefit of learning the advanced results of a dry Western advanced society earlier than anyone else, and using that as a starting point, while earning a profit in a wet, backward Japanese society while facing a developed country. You can see and hide your thoughts, thoughts, and different ideas. Isn't it the same as an overseas Chinese?

However, recently, when the United States and Europe were hit by the financial crisis and the former strength was obscured, and instead China came to the fore, the integration of the United States and the United States from

the past to the integration of China I feel that the rudder can be turned off unexpectedly easily.

07/23/2010 05:13:40 AM

Geek definition

In my view, so-called geeks are people who fall outside of the main values of Japanese society and are therefore subject to social aversion and discrimination.

They simply have a deep dive into hobbies and special knowledge, and incorporate other disgusting seeds that can't be cleared by simply not being able to see their surroundings.

It can be said that they are not of primary interest to the living human beings, especially of the opposite sex, which are within reach, and of primary interest elsewhere.

In short, a nerd is a human who can reach the human body, avoid further direct relationships with the opposite sex, or give up and run for an alternative.

in this case,

-Being within reach means not being an idol. Geeks are idols, idols, idols, objects of worship, human beings as ideals, or those who are only interested in the opposite sex, even though they are living. (Morning Musume. Ota.)

□ People who are interested in drama and drama in which real people play an active role are ordinary people and seem to be received as if they were not geeks.

-Geeks are the ones who are primarily interested in animations in which computer graphics are active in 2D or 3D, rather than living 3D humans.

-Otaku is the first person who is not a human and has a primary interest in railways.

These criticisms of otaku actually emanate from beings who hold major values in Japanese society. It is a woman, a young woman. We have repeatedly stated that Japanese society has a feminine personality and women and motherhood dominate the core of society, but for such women, they are the original dating partner candidates. Because the existence of men who run into alternatives, ignoring them, is not very interesting, they are labeled as nerds and criticized and discriminated against. Conversely, a young, three- dimensional living woman who approaches and seeks a suit can be treated as an ordinary man (Pampy).

In that respect, the war criminals of otaku persecution in Japan are young (unmarried) women and their sympathies, who want to be accepted by women, do whatever they want to do, knight is pretentious, but the reality is that men as women's slaves , That is, ordinary people (Pampy).

Nerds, however, are hated by young women, but can be accepted by their mothers. This is because the son does not have to be taken by the bride.

Or, "home", which is the original meaning of a geek, can be said to have a certain sense of interpersonal distance to the opponent because it is the name of the person in the other house. This is a major traditional Japanese mura society resident who values the psychological sense of unity among humans, and the general public (Pampy) feels a strong sense of incongruity and, as a result, discourages

discrimination and criticism. It is considered to have been targeted.

07/23/2010 05:47:25 AM

I like broadcasting

It can be said that Japanese people like to acquire information in a broadcast format, where everyone obtains the same information all at once.

By sharing the same information with the surroundings at the same time, you can acquire and maintain a sense of unity with the surroundings.

Even if television broadcasting falls, Internet-based live broadcasting (such as Nico Nico Douga) will continue to gain popularity, and the status of broadcasting superiority in information acquisition will not change.

08/04/2010 03:40:40 AM

Request of joint guarantor

Basically, Japanese people do not trust an individual, but demand something and the existence of a person who is associated with the individual. It is the request of the guarantor.

It is always required to enter a hospital or rent a rental house.

This is based on the premise that if you live a decent life, you will always have a home.

A single person who does not belong to any territory, blood relation, occupation relation, etc. will have a hard time because no suitable guarantor can be found.

From this, it is possible to see through the structure of Japanese society, which does not allow the existence of individuals who can move alone, and is able to do things on a group or group basis.

08/10/2010 09:28:59 PM

Anonymous bulletin boards help maintain unrelated and withdrawal societies

An anonymous bulletin board like 2ch is useful for maintaining modern Japan, an unrelated society where people are not directly connected, a society where each person is autistically withdrawn from society, and a pseudo-dry society. .

This is because even if there is no particular person who is directly close or relatives, and information cannot be obtained from them, the information provided by the third party written on the anonymous bulletin board is useful for life as it is. This is because anonymous bulletin boards are easy to say about their true intentions and public criticism that can not be said to be controversial in front of everyone, without knowing the realness and quality of the information written It is because it is raised to.

The positive evaluation and utilization of such anonymous networks will be required in the future to maintain and develop an unrelated society, a withdrawal society, and a quasi-dry society.

(A separate article is written about the positive evaluation of an unrelated society.)

08/10/2010 09:56:05 PM

Ease of cutting is characteristic of Japanese

In Japan, the temperature difference is severe. As a result, the Japanese may be psychologically easier to cut as a result of being repeatedly exposed to the contradictory and harsh natural environments of winter cold and summer heat, each year being repeatedly pulled. Although seemingly generous, there are quite a few impressions of the irritated type who can quickly squash their voice. It seems like today's Prime Minister Kan.

08/12/2010 11:16:49 PM

"Stuffing" and Japanese

I think Japanese people like to use the words "stuffing", "sweetness" or "stuffing".

In short, I like to push in endless supplies of goods, people, information, etc. into space and time, until there are no

margins, gaps, or play.

Japanese society is full of the feeling that it is nothing if you see a conductor screaming on a crowded train saying "Please pack more," or that it is natural and natural.

Studying "packing" will lead to an understanding of Japanese society.

It may be interesting to think about the concept of "stuffing" like shogi.

09/01/2010 07:10:12 AM

Empty space anxiety syndrome

I think Japanese people often dislike the occurrence of empty space.

When there is a vacancy in the time schedule, space, or place, I tend to feel uncomfortable and try to fill the space so that there is no space.

There is a feeling that the state where there is no room is ideal.

09/04/2010 10:56:23 PM

Braking does not work, thinking stopped society

The Japanese society, once agreed and started, even if it turned out to be useless in the middle, the brakes to stop it did not work, the thoughts were stopped, and everyone came together to ruin It is a type of society where you can get into it.

Anyone trying to apply the brakes or change the default route is, without exception, labeled a non-national and is crushed by speech control.

Because of the strong sense of unity and synchrony among the people, once they all agree, they disagree with each other because they dislike the whole unity and unity.

This is typical of the process of defeating the Pacific War.

09/05/2010 05:37:30 PM

What will happen to Japan after the financial collapse?

What happens to Japan after a financial failure can be easily understood by determining what is the root cause of the financial failure.

The root cause of financial failure is

□ The appreciation of the yen (the appreciation of the yen against the dollar / euro tends to be emphasized, but in fact it is important that the yen be appreciated against the renminbi), resulting in the loss of international competitiveness of the domestic manufacturing industry,

 Loss of employment in domestic industries due to loss of international competitiveness,

 Sporadic public works to make up for lost employment and government bonds, which are debts of the state, to generate tax revenue.

It is.

Above all, the great appreciation of the yen against the RMB is due to the cancer cell, which caused the deficit in Japan, and it is clear that the cause of this failure will be the subject of surgery and treatment in Japanese society.

Correcting the yen's appreciation against the RMB is the key to Japan's fiscal collapse.

Due to the overwhelming international competitiveness of the ultra-cheap RMB and the overwhelming employment absorption capacity of its huge population, China has taken all domestic employment in Japan (and domestic employment in Europe and the United States). It could be said that this led to repeated and excessive fiscal stimulus for the creation of domestic employment in Japan, which in turn led to fiscal failure. The roots of the European and American financial crises are likely to be from China.

With all the employment brought to China, Japan seems to have become poorer rapidly.

After the financial collapse, Japan is likely to temporarily lose its currency to or near RMB due to adjustments, resulting in a society with a wage level similar to that of RMB China.

As the value of the yen declines and the yen depreciates significantly, it will not be possible to purchase anything as expensive as today's appreciation, but it is expected that at

least the average level of living in China today will be secured. Life is not easy, but it does not go until it is hungry. In addition, the depreciation of the yen will restore the international competitiveness of the manufacturing industry, which will bring employment back to the domestic market, and the wallets of the people and nations will return to the black, and a healthy Japan will return. There will be.

09/17/2010 10:42:59 AM

Unemployment state Japan, unemployment at the national level

Japan is unemployed at the national level in the world.

The reason is that the yen has been strong and has become a costly labor.

The whole country is in poverty and poverty.

With huge debts, it will soon go bankrupt.

10/10/2010 07:50:54 AM

Depression Nation Japan, Depression at national level

Japan has depression at the national level.

It is a feeling that people have all lost vitality and are helpless.

Herbivory may also be the result of a loss of vigor and aggressive spirit, and part of depression.

10/10/2010 07:55:06 AM

Employment pool, currency devaluation competition, revival of Japanese economy

China is viewed as a huge pool of employment. The reason is that there are so many people that all of the world's jobs will accumulate, or that they will swallow all of the world's jobs.

Employment is viewed as a liquid like water. This is because currencies and wages flow from higher places to lower places. In short, they have the property of avoiding countries and companies with higher currencies and wage levels, spontaneously searching for lower countries and companies, flowing down, and accumulating and accumulating in lower countries and companies. Same as pool water.

The employment pool is like a gondola whose height changes with changes in wages and currency levels. And there is a hole in the bottom of the pool, so that when the pool is high, the water of the employment flows out of the pool and down to the lower pool.

In Japan, where the currency and wage levels are very high, the water in the employment pool has dried up to nothing. In other words, there is no employment internationally, no money, no money.

Therefore, we are living in a state where we have eaten up the legacy of the era when employment was abundant in the past, but that legacy has been steadily consumed and almost disappeared.

The bubble economy is a phenomenon in which the currency goes up sharply while water remains in the employment pool, creating the illusion that financial savings have been temporarily increased and rich people have been temporarily raised. There is a hole in the bottom of the employment pool, so the water in the employment quickly drains from the bottom hole and shifts to a poverty-free state and an economic downturn without money. It is called a bubble burst.

In addition, as a result of conducting public works and securing significant financing to secure employment, a large budget deficit began to occur constantly, and as a result of repeated government bond issuance to compensate for this, a snowball However, the amount of government bonds has been increasing, and it has finally become a debt to foreign countries that cannot be financed domestically.

The same is true not only in Japan but also in Europe and the United States, which are currently in financial crisis.

This means that, from a different perspective, the currency level in China and the like is far below the appropriate level, and all jobs that should exist in Japan, Europe and the United States flow down to China. As a result, the picture shows that the people have lost their incomes, the people have become poor, and the government has repeatedly issued public funds and issued government bonds to make up for it, resulting in a financial crisis.

To increase employment and eliminate the possibility of currency meltdown due to national debt or a national financial collapse, keep a pool of employment or a gondola with water in the pool at the bottom, that is, below China or below. I have to go.

Even if the BOJ prints bills, the substance of money does not increase and the economy does not improve even though there is no original pie. To improve the economy, you must secure employment. You have to fill the employment pool. To do so, the height of the gondola in the employment pool must be reduced to the level of China, where all employment is flowing.

Employment is born in Japan, and the only way for the Japanese to eat is to devalue the currency to the same level as China and the yuan.

Rather, the depreciation of the yuan is thought to have been triggered by the devaluation of the United States, Europe and the United States.The devaluation refilled the employment pool in the wake of the financial crisis. It should be considered essential to enable people to live.

We believe that the devaluation competition should continue until the currency levels in Japan, Europe and the United States approach those of China. Or China needs to revalue the currency.

10/11/2010 10:01:02 AM

Bankruptcy self-restraint? Announcement

It is almost certain that Japan's finances will fail due to excess debt, but it is rarely reported in newspapers. Isn't speech control or speech self-control taking place like the announcement of the main headquarters?

10/14/2010 06:13:08 AM

Japan's fiscal collapse and yen appreciation

The cause of Japan's fiscal collapse is the strong yen.

The correct way to keep the Japanese economy from bankruptcy was that the yen should have been depreciated.

Instead of trying to make the yen cheaper, the Japanese yen and the strong yen from Europe and the United States were accepted as a swallow.

The economy has begun to assume a strong yen. It was a mistake in the first place to enjoy the merit of the yen appreciation, such as the availability of goods at a low price.

The high cost of Japanese labor caused by the yen's appreciation has led to the loss of international employment and the hollowing out of industry, with the result that most people in the country have been unable to earn.

Although Japanese companies are in the black, they have in fact hired cheap labor in Asia and have largely cut back on employment in Japan.

As a result, income compensation for the majority of the country was required, which led to large-scale public works

behaviour and the issuance of large deficits.

At that time, it was bad to supply deficit-financing bonds to those who had lost their ability to earn money in an attempt to maintain the rich standard of living due to the strong yen.

It was a fundamental mistake to try to adjust calmly without resisting or resisting the appreciation of the yen.

Rather than rectifying the appreciation of the yen itself, employment and living standards, which were significantly reduced due to the rise in costs due to the appreciation of the yen, continued to be maintained by issuing large amounts of government bonds, which led to a financial collapse.

It was a fundamental mistake to try to keep employment and living standards at the current level by stimulating the budget.

Japan should be broken down soon. That should speed up the resurrection.

I think this earthquake will trigger Japan's bankruptcy.

03/20/2011 03:41:12 PM

American Cloud and Japanese Society

Japan's traditional mura society is totalitarian and collectivist, and has the same constitution as China.

Currently, the U.S. cloud is hanging from above, so American individualism and liberalism are effectively neutralizing the totalitarianism and collectivism of Japanese society, but the

United States has weakened its power and When the cloud disappears from Japanese society, the Japanese society will be restored from the top to the original totalitarianism, and the era of speech suppression will come again like China.

03/20/2011 03:50:01 PM

Psychology of "Hondai announcement"

"The main announcement" means that despite the worsening Japanese war situation at the end of the Pacific War, the Army and Navy officials said that the war situation was good, the war was going well, it was okay It has been handed down among Japanese people as a vocabulary that symbolizes the continued announcement of. When false information flows, the word "Hondai Announcement" was always attached.

I thought that the announcement of the main headquarters would end at the time of the Pacific War, and even in the recent accident at the Fukushima Daiichi Nuclear Power Plant, the Japanese government stated that `` radiation is okay immediately without harm to health, '' he said. Has been repeated.

Why is "Haihon Announcement" repeated in Japanese society? The reason for this is that while Japanese people make "Hondai announcements", they are apparently criticized, but strongly oriented inwardly.

The “Main Honsha Announcement” is the concealment of information on the results of human danger and risk caused by human error by the parties.

A “big head office announcement” occurs in the case of human error, failure, or man-made disaster. It does not happen in the event of a natural disaster.

Natural disasters such as earthquakes and natural disasters do not need to be concealed, so there will be no "Hondai announcement".

Since wars and accidents are an artificial event, a "big head office announcement" occurs.

Those who like to make a "big head office announcement" hide their faults, risks, risks and bad things at their fault. Pretend to be nothing. I like to pretend okay.

At the heart of the announcement is the psychology that dislikes being exposed directly to risk.

The most important thing is to maintain a state of security and security, to be peaceful and safe, to be as usual, to be ordinary, to be everyday, and to keep the precedents effective. The feminine psychology that emphasizes "normal, everyday" and "precedent" is at the bottom of the announcement of the main headquarters.

The opposite is the emergence of some risky "emergencies", "abnormalities", or "exceptions" that invalidate the precedent, and the masculine psyche who prefers to try a variety of new countermeasures.

The announcement of the main office is caused by a war or a nuclear accident. In order to make the emergency safer and more peaceful, it does not occur in peaceful everyday life.

The “safe” orientation is a psychology that does not make waves, prefers calm, calm, calm, and peaceful.

I prefer not to do anything, do nothing, do not become an incident.

Considering that an incident or accident has taken place as a matter of shaking our daily lives, "disturbing the public", and trying to hide it "for the time being", "inside", "not to be exposed to the outside", "hiding" The “closed” constitution creates “great head office announcement”.

The tendency of those who prefer to make a `` big head office announcement '' to try to hide the status of their role not working properly or malfunctioning to the rest of the society It is.

Also, the "safe" orientation is tied to the "inaction" and "irresistible" orientation, which means that you don't have to do anything on your own, and you like to carry things out as usual without having to take any new measures. ing. The person who produces the "Big Honsha Announcement" is fundamentally "inaction" oriented.

Those who prefer to make a "main announcement" can panic if they encounter danger directly, they can't cope and judge calmly. I'm not used to being in direct danger. Don't like danger. Vulnerable to danger. Therefore, he prefers to slowly and gradually dispense and expose him to danger, and to follow the course of “desensitization”. He prefers to live permanently and warmly in a "greenhouse" without directly exposing himself to danger.

Those who prefer to make a "main announcement" dislike rapid changes. I hate that the procedures and order that were stipulated in normal times become invalid. I hate the game where I came out.

Those who prefer to make a "main announcement" hate being identified as the culprit or culprit who has resulted in

man-made disasters that threaten the security of others. I want to stay with an unspecified number of members.

Avoid being held accountable for causing man-made disasters. Avoid putting yourself in a dangerous position. I am afraid that as a result of a man-made disaster, my surroundings will be surprised or upset, and my help will be cut off. Avoid self-protection. It is feminine psychology.

Attempts to hide the consequences of threatening people's reassurance by their own actions among individuals, groups and organizations. Underlying, there is a “safety” orientation that emphasizes security and sustainability. Instead of taking risks and emergencies as new opportunities, they try to avoid them.

Those who prefer to make "big head office announcements" hate and avoid exposing their mistakes.

Above all, he fears that the failure reveals his pride and makes him embarrassed.

Everyone is seen with blame and I can't stay. Fears of being accused and criticized in public.

I hate being noticed in a bad way. It is a feminine psychology that cares about human eyes.

Those who prefer to make a “main announcement” are sensitive to their reputation, reputation, reputation and self-esteem. A bad war situation indicates that the reputation of the public = “neighborhood society” for the person who caused such a situation has declined, and that feeling that his body is crushed and unbearable It is the driving force to show the false good situation to the public.

People who prefer to make a "big head office announcement" give out bad information that has a high impact without sending it out at once. It slowly and gradually dispenses people into danger situations, acclimatizes them and attempts to “desensitize” them. Dislikes surprises, awakens, and awakens. "People don't like to wake up to something new and take new action," people continue to "snack" (for information) and continue to "sleep" Don't wake a sleeping child.

Those who prefer to make a "main announcement" don't send bad news. It is "safe" and "information control" oriented to release only safe and comfortable news and announcements.

Or, they may be angry, criticized, or afraid of being criticized by their surroundings, and they may be in a “good mood” or “fearful” orientation.

Or, they are weak and unbearable to be criticized by others, so they are "autocratic" oriented to solidify their surroundings with Jesus man who does not criticize themselves. The root of the naked king is the same as the root.

People who prefer to make a "main announcement" are "correct" and "fallacy" oriented to correct and incorrect answers, afraid of making mistakes. Man-made disasters and accidents are caused by human mistakes and mistakes, but those who are “correct” and “fallless” are afraid to make such mistakes and only try to be right. The content announced in the "Haihon Announcement" means the correct answer that should be, and the correct course that should be taken by the time station. The impending war situation was the result of an erroneous strategy decision, and the feeling of being unable to tolerate the `` wrong way

'' situation, which is out of the proper course, bent and announced the current situation Announcement ”.

The type of person who likes to make a "main announcement" is a "game" or "victory" oriented person who is particular about winning or losing and fears losing the game. It is deeply tied to the idea of relative evaluation, which tries to judge people's relationships by winning, losing, superiority or inferiority. The content announced in the "Main Honsha Announcement" is a content showing victory and superiority, and the feeling of losing or inferior to the inferior current situation will be the driving force to make a "Brand Honjo Announcement" that bends the current situation and announces. In that regard, the differences between the grades of one's (child's) school entrance exams and the excitement of the grades compared to others, the Japanese who love modern deviations and love relative evaluation, and the former large headquarters announcement That said, as long as you like relative ratings and deviations, you can't escape the return of the main announcement.

The reason why "Hondai announcement" occurs repeatedly in Japan can be said to be because Japanese people have a feminine mentality that prefers to "do" the "Honhon announcement". Despite not always liking to be "announced by the main office" (by someone). On the outside, even if they criticize the announcement of the main office, they will do the announcement if they take the position that caused the man-made disaster.

Wouldn't Japanese people need to reassess their inner-minded tendencies before accusing the government of responding to a nuclear accident as a "main announcement"?

08/07/2011 02:11:35 PM

Characteristics of Japanese academic societies-from the perspective of religious organizations-

Academia can be viewed as a religious organization as a doctrine religious group.

Japanese academia relies on "scholarship" and "science".

Not necessarily science.

The guru of the doctrine religion is a professor and a teacher, and the disciples are completely obeyed and longing for them, and the relationship between the guru and the believer is established.

Academia is a "teaching-learning" group, consisting of teachers, teachers, students and disciples. Thinking from the ground up with your own mind, and thinking, is secondary. Studying Western theories is now considered research. It is a group that thinks from scratch with its own head and hates to come up with ideas. You constantly need an external model to imitate.

In academia, accumulation and accumulation of careers are important. Specialists who have been in the same field for a long time are valued. It is considered a virtue to keep on the path once decided at the beginning, which does not allow turning or turning on the way. The word continuation is power is preferred.

The professor is the face of academic politics, requiring obedience instead of caring for students.

The entire personal relationship between the teacher and the student continues for a lifetime and cannot be canceled or canceled.

Seniors are taught first as students, and juniors are taught later. Seniors play the role of junior teachers, so they have the same hierarchical relationship as their teachers and children.

08/24/2011 05:54:19 AM

Problems with Japanese haiku

Japanese haiku is too narrow.

It is a barristolism and you have to go there to make haiku. Reportage, only non-fiction allowed, no fiction allowed.

In addition, it is necessary to insert a predetermined seasonal word.

It is difficult to make short phrases that are neither Kawayanagi nor Haiku. In other words, it is difficult to compose phrases that are seasonless and serious (not humorous).

He is strongly constrained by posting phrases, group activities, and haiku. He is bound by the relationship between the presiding master, the teacher and his apprentice, and there is a need to adapt the expression to

the presiding person, and there is no freedom of expression. Everything depends on the mood of the teacher.

08/24/2011 05:55:45 AM

Why is Japan desperate to go Western?

Japan is desperately trying to dye the colors of Europe and America. There is a terrific European and American orientation.

Why is Japan going to be a member of the West? Are you going to be European?

It is necessary for Japan to continue to be a preeminent member of the international community, rather than Japan, a former Japanese sovereignty, a former tribute partner, China, or South Korea and Korea, who had borrowed their power. is there. In other words, Japan's body is hanging.

By uniting itself with Europe and the United States, and taking advantage of the strong powers of Europe and the United States, Japan has risen above China and South Korea. China was invaded and ruled by the Western powers, and Japan invaded Korea, following the Western powers.

If the United States and the United States weaken and decay and lose their European and American cards, Japan will not be able to maintain its advantage over China and South Korea, and is likely to become a dependent again.

In order for Japan to maintain its superiority and independence over China and South Korea in East Asia, it is

essential that Japan integrate with Europe and the United States or that Europe and the United States are strong.

Japan imports and relies on Western culture, and tries to dye it. Part of that is to prefer a dry attitude, despite the natural atmosphere of society.

Japan is worried about retaliation from China and South Korea due to the weakening of the West. In the past, Japan invaded the two countries and had a terrible eye. The retaliation is expected to be a vicious, feminine femininity, and fearing that, Japan continues to pray that the West is powerful.

Compared to China, which has a large labor force, the United States and Europe have lost money because of the higher currency and lower labor costs, and have fallen into a national financial crisis. What will Japan do in the future? Will it return to China as a dependent state and return to its former state of being relegated to South Korea?

By the way, Japanese spirit cannot be differentiated from China. China and South Korea, as well as Japan, are peaceful societies.

09/13/2011 04:28:11 AM

The long-awaited Japanese bankruptcy theory

The cause of the financial failure is a shortage of water and a loss of water supply from Japan to a huge pool called China, which has a large population. The infusion of "wealth" from Japan to China is running out and running out, resulting in an economically malnourished state of Japanese society, which is becoming more serious. "Economic malnutrition"

and "wealth malnutrition" will lead to a national financial failure.

As a result of the bankruptcy,

 The yen depreciates, costs lower, and international competitiveness recovers. Return to a society where you can eat. Get out of malnutrition.

 The vested interests (the interests of officials, regular employees, and senior citizens receiving pensions) are reset, suppressed, and weakened inward, and young people who have lost their vitality gain vitality and are more active. Become.

Disadvantages of bankruptcy are:

 International purchasing power is lost due to the strong yen, and the country becomes relatively poor.

 Creditworthiness and authority of the country are lost.

 Hyperinflation will make life harder. A large number of elderly people, such as baby boomers, who are no longer supported by society, and absentees, such as disabled people, occur.

-A young dictator, driven by public opinion denying the existing order and pushing for the destruction of the existing order, ends the political politics that can not do anything because only the legs are competing, and the speech is suppressed. A dictatorship state emerges.

(First appearance 2012 years 4 May)

Why not apologize

Dry men and Westerners judge everything on their own and choose the path each time they are convinced that they are right.Because they are confident and do not want to admit their mistakes, I do not apologize. Originally, we act according to our own judgment, so we are not destined to escape from responsibility for judgment, and we do not apologize for avoiding responsibility.

Wet women and Japanese are held liable for apologizing and affect their self-preservation, so they seem to say "I'm sorry" and make excuses and try to escape. I won't apologize to avoid liability.

(First appearance 2012 years 4 May)

Japan and dictatorship

Japan has a side where things cannot be carried unless it is dictatorship.

We can only compete between political parties and different parties. It is difficult to walk together with a big goal.

Don't let the dictatorship do everything, but lay the groundwork. In other words, the rules of human rights (freedom, privacy, etc.) determined by international organizations should be included in the Covenant of all humankind in the Covenant, and obliged to protect the dictatorship as well. .

(First appearance 2012 years 4 May)

Ratio of single driver

Perhaps the ratio of driving alone with no passengers or passengers is high in dry Europe and the United States and low in wet Japan.

(First appearance 2012 years 5 May)

Irresponsible bulletin board

2Channel is the ultimate irresponsible bulletin board. No one, including the administrator, takes any responsibility.

Represents irresponsible society Japan.

(First appearance 2012 years 5 May)

External authority and internal authority

The face that Chinese people care about is thought to be personal dignity, assuming that they are seen by others.

It is very similar to the concept of appearance in Japan.

Both face and appearance can be viewed in common as external authority. Authorities that are supposed to be seen from outside by others, such as brand bags, correspond to this.

On the other hand, there are authoritative things that are not directly understood from the outside, such as Christian beliefs in Europe and the United States, or personal beliefs, and can be called inner authority.

Japanese scholars learn European and American theories in any way, and wear, exaggerate, and exaggerate them. Even though it is not a theory that I came up with.

Combining the mind and circuit that favors European and American brand cars or luxury cars such as Mercedes-Benz.

This suggests that the religion of the doctrine, which should originally act as an inner authority, acts as an outer authority for Japanese scholars.

(First appearance 2012 years 5 May)

Social psychological mechanism of senior junior system

This is due to the pre-established precedent, the psychology that the established theories are fearful and cannot be broken.

The precedent, self-defense and safety-oriented, who do not want to take the risk of challenging the dogma, lies at the back of it.

Seniors have established precedents and established theories, such as established practices in life.

Elders often have more stock of precedents, experience and learning of established theories, and are therefore more likely to be treated as seniors.

Rather than having a solid drill to break established precedents and established theories, it is the psychology of seniors and juniors, which is the same as that of women, that they try to adapt and adapt themselves to the precedents and established theories.

In the junior-senior system, there is a disadvantage in that the senior does not enter into the society as it is, because

the senior always keeps the breadth, the society is tied to the precedent, and the movement cannot be taken.

(First appearance 2012 years 5 May)

High anxiety society Japan and repeat of announcement of the main office

In Japan, the "Headquarters Announcement", which conceals the terrible facts and announces only good things without doing anything, has repeatedly occurred from the Pacific War to the recent nuclear accident response.

The cause is that the leadership is well aware of the feminine nature of the Japanese people, which tends to cause panic as soon as a little bit makes herself safe or uneasy, so try not to cause anxiety as much as possible It can be said that they are doing speech work.

It is expected that the “Main Honsha Announcement” will be repeated in the future.

(First appearance 2014 years 9 May)

Japan's social climate is the same as that of China and North Korea ...

Traditional Japanese mura societies, who are so difficult to express their opinions in the public place because of their consideration of the surroundings and are required to adjust themselves to the surrounding trends, have a lack of freedom of speech. Same as North Korea.

Since Japan is now a U.S. nation, liberal democracy is ostensibly valued and the Japanese Constitution written by the U.S. is treated as a Bible that must not be violated. It is a work that can be done with self-preservation and authoritarianism, which keeps following with a whirl, and changes attitudes and follow-ups such that such self-preservation and authoritarianism, powers and momentum change, palms return. It is the essence of the surrounding trends and the fashionable and feminine Japanese mura society.

Any adult living and adapting to Japanese society knows how the American style of liberal democracy is just that. However, when proclaiming that Japanese society is the same mura society as before, the signboard of being a member of the developed nations of the United States and the United States who democracy in the United States has come off and it is inconvenient, so everyone does not say silently Only. In that sense, in today's Japanese society, voluntary speech control may be effective.

The following is evidence that Japan's mura society is different from the masculine American liberal democracy and is more like a woman close to China and North Korea.

□ Attentiveness, harmony, sense of unity, coordination, communication emphasis and closeness only to the inner ring that closes the gate to the outside, existence of government offices, companies, town associations, villages as an integrated group

□ Avoidance of risks, precedents to guarantee personal safety, teachers who have learned the rules, disciples who

are not seniors, absolute views of dominance and subordination with seniors by seniority

 An anti-liberal central government office that is jealous of the freedom of others, likes to strictly regulate, dislikes competition, and likes to synchronize side by side.

On the other hand, dyeing a newcomer of a blank red person into their own color, and taking over as their successor, a bridegroom, a bridegroom or a new graduate collective, once you enter inside and dye a specific color The practice of lifetime employment, which is difficult to turn to and has to stay there for a long time, is a unique feature of Japan's uneven society, which is not found in China and Korea, which are the first blood relatives. Isn't this aspect of an unrelated homologous family or unrelated pseudo-family a unique feature of Japan's mura society that no other country such as China or Korea has?

(First appearance 2014 years 9 May)

Japan is trying to conceal the mura society with the whole country- Speech control by "Westernism"-

Japan, both the government and its citizens, are strongly proud that they have acquired Western-style liberal democracy and have become a member of advanced Western countries.

Therefore, it seems as if the government and the people are working together to desperately conceal the fact that the foundation of society is still a wet, old-fashioned, traditional farmer-type mura society. .

The mura society is an old, already disappearing society.We believe that we have actively integrated and taken initiative with the dry culture of the West, and that our society and life have achieved Westernization. Is dominant in Japan.

Even in the context of Japan's sociology, Japan's mura society is a late feudal era, and modern Japanese society has modernized to the level of Europe and the United States and acquired liberal democracy, or has become so. They are working on textbooks on the premise that they are going on. Mura society rarely appears in social textbooks.

If you don't think so, or if you publicly acknowledge the fact that the foundation of Japanese society is an old-fashioned, uneven society, you're saying that Japan is a foreign entity, not a member of advanced Western countries. The fear and uneasiness of becoming a village halter that can no longer be part of the advanced countries of Europe and the United States, which is inevitably acknowledged, has deeply existed in Japanese society. It seems to be a major factor in trying to conceal the existence of society with the whole country.

Unlike China, Japan actively argues that freedom of expression is allowed in Japan, but in fact, the people who believe in freedom are the U.S. Coming from a feminine authoritarianism that relies on U.S. authority to be safe and error-free if you listen to the strong Americans for the time being to insist on liberalism and democracy It is thought to be a temporary phenomenon while the United States ruled Japan. The Japanese do not acquire freedom from the bottom

of their hearts, but because liberalism has authority and power, it is a feeling that they should follow themselves.

On the basis of that proof, Japanese society demands a great deal of coordination and coordination with the surroundings of the company, and as a whole, unites and acts as a group, and demands that individuals be dissolved and disappear within the corporate organization. There is no privacy, individuals are personally bound by the company, and it is natural to have no freedom of action. At present, it is in a position where the way of society is fundamentally different from that of a nomad, which is close to a nomad, where individual free behavior is easily guaranteed, and it is not possible to publicly acknowledge that to the world. Japanese society.

It is impossible to publicly admit that Japanese society is an uneven society, and trying to conceal it with the whole society and the whole people, in other words, ignores the discourse that asserts that Japanese society is an uneven society, In this respect, modern Japanese society can be said to be a speech-controlled and regulated society without freedom of speech.

In Japan, since the Meiji era, realism, Westernization, or Westernization, has continued to this day. Indeed, the introduction of European and American artefacts, their improvement, and their sale to the world made a great profit and financial success, which was the right choice.

However, no matter how much Japan and the Japanese are trying to Westernize both physically and mentally, the way of doing so is feminine and maternal based on psychological and emotional integration with the United States and

Europe. Japanese self-responsibility and independence, tolerating disparities, taking risks actively, and taking the initiative to open up the unknown territory The Japanese can never acquire the masculine and paternal spirit from the bottom of the heart It is.

The Japanese are very much grateful for the Western culture and try to acquire them, while they are ridiculous against China, North Korea and South Korea. Japan admits that the foundation of its society remains an uneven society, admits that it is akin to China and Korea, and Japanese people who are not close to China and Korea Isn't it hard to avoid?

So I think they ignore the sociology textbooks and the fundamental differences in the way farmers and nomads live. If taught, Japan would be taught that it was a rice farmer's society far from the nomadic societies of Europe and the United States. Is so far away that it becomes a category with China and Korea, which they want to avoid.

The Japanese government and its brains did not teach the gender difference between men and women without corroborating the gender differences between men and women, the correlation between women's personality and the national character of Japanese society, and the relationship between men's character and the national character of American society. Even rushing toward feminism and gender equality social schemes that are trying to ignore them, if Japanese society is recognized as feminine, a gap that can not be exceeded with a male-centric patriarchal Western society is recognized. This is because it is inconvenient. It is the same root that desperately asserts Japanese society with male society.

The exceptional acceptance of Kawai Hayao's theory of maternal society was that he presented his theory based on

the theory of Jung's psychoanalysis, which was established in Western Europe, and was based on the theory of psychological analysis established in Western Europe. Because of the development of life work in the form of doing it, it is possible to get on with the authoritarian psychological tendency, the route that appreciates European and American artifacts at the top, trying to incorporate all the European and American artifacts, Because it was made.

Using this mechanism, for example, a small number of Japanese study abroad in Europe and the United States, and once they have achieved results as members of the United States and Europe, they have been recognized and then carefully analyzed and commented on the social system of Japanese uneven society. In comparison with other farming communities such as China and Korea, and comparing their characteristics with nomadic societies such as Arabs, Turkey, and the United States, Japanese people who are less vulnerable to Western and Japanese Is it a condition that creates a situation where the world has to be officially recognized as a heterogeneous society different from Europe and the United States?

That would lead to major changes and reforms in Japanese society.

(First appearance 2014 years 9 May)

Short comments

Goodbye

Japanese people make a fuss with separation (of those who were relatives). Once you break up, you go somewhere and you can't meet again. On the other hand, in the societies where the separation between people is commonplace, such as Europe and the United States, there is a new encounter with new encounters. Encounter is important.

11/18/2009 02:12:54 AM

Full-time housewife-centered society

In Japanese society, there are mainly housewives. The most comfortable and usable power and power are huge. You don't have to work. Take control of household management. You can make a child your own robot.

11/18/2009 02:13:27 AM

Japanese companies and government agencies as derby

Japanese companies and government offices are places where mothers run their horses with their hips beaten and their mothers control their sons, racehorses.

11/18/2009 02:14:07 AM

Gathering society

Japanese people like to build crowds. I like to gather with others.

11/18/2009 02:14:40 AM

Japanese originality

Japanese originality is characterized by a commitment to self-esteem, affection and wet attachment.

11/18/2009 02:15:09 AM

I like safety, rough search

Japanese prefer safety and lack of drawbacks. I like to make mistakes and rough searches.

11/18/2009 02:15:37 AM

People, air and women

It is women who make the "world" and "air" of Japan. "The world" is a female society created by women. "Air" is an implicit understanding of the atmosphere of the place, which is common among people in the "world", a group of people who are close together and are united like liquid molecules. Both are from women who prefer to be integrated with each other.

11/18/2009 02:16:03 AM

Mother ship

In a wet and maternal society such as Japan, men are dwarfed, jumping and returning from huge motherships, mother women, and mothers. On the other hand, in a dry and paternal society like Europe and the United States, men are large enough to fly freely without a mother ship, and

women are powerless who can only hold on to them and do nothing.

11/18/2009 02:17:18 AM

Unmodified, no change, consistent society

The Japanese dislike the sway and correction of remarks from their boss.

Do not allow changes in policy or change of mind through trial and error. I hate changing my opinion halfway.

Go to the correct answer in one shot, hope to get there.

Hope to go to the end with the first policy.

I think it is desirable to make a decision once and do it consistently without changing it.

11/18/2009 02:18:16 AM

I like fried gait

Japanese like to take out the minor flaws of others and pull on others' feet based on them.

11/18/2009 02:18:45 AM

Non-learning of failure

Japanese are not good at admitting loss or failure and do not learn.

11/18/2009 02:19:16 AM

Culture of insight

I like to notice and do something without saying anything from here. Naturally, they take care of you. People who are well aware and attentive are preferred.

11/18/2009 02:20:35 AM

Imposing a feminine way of life

Japanese women are pushing women's way of life toward men. The feminine way of life is a wet, safe first, demeaning way of life. Specifically, it appears as collectivism.

11/18/2009 02:21:00 AM

Yen appreciation and status symbol

Japan does not try to devalue the yen despite its poorness and poorness due to the strong yen. This is because the height of the circle functions as an economical status symbol. The appreciation of the yen is a symbol of an economic power, and if the yen depreciates, the honor of an economic power will be hurt.

11/18/2009 02:21:39 AM

Flirt, sneak up, take in

The Japanese flourish, approach and take in the prevailing ones. Try to incorporate the dominant thing. Willing to acquire as authoritative. Show off and show off what you have acquired and learned (the latest doctrine) as if it were

your property. A decade ago, China, and recently the United States and Europe, have been the subject of abuse, squatting and invasion.

11/18/2009 02:26:15 AM

Japan's two-party system

LDP, democracy, and two political parties, but there are actually two LDP parties.

11/18/2009 02:26:54 AM

Welcome society

Many Japanese people try to be friendly to their surroundings in order to be liked or accepted.

11/18/2009 02:27:32 AM

Collective dictatorship

The Japanese mura society, the mura state, is a dictatorship by a group. It is not an individual dictatorship. Japan's military, the Ministry of Home Affairs and other social structures have led to destruction of Japan.

11/18/2009 02:28:24 AM

Overcoming uneven society

In order to overcome the mura society, you must go out of the mura society. There is a paradox that scholars and intellectuals who defeat the traditional Japanese society and feudalism are, in fact, inhabitants of academic societies and

old-fashioned mura society protected by connections between intellectuals.

11/18/2009 02:29:02 AM

Distinction between humanities and humanities

In Japan, the distinction between people who handle people (literary) and those who handle things (science) is clear. Literature is superior to science. The main thing is dealing with people, and in that respect, it is feminine that is more interested in people than things.

11/18/2009 02:29:35 AM

Avalanche

Avalanche is a characteristic of Japanese society. Democratic victory and election of change of power are examples. Many change their attitudes at once from one to the other in a short time. I think LDP politics is already disappointed, so I think the other Democratic Party will do something new.

11/18/2009 02:30:20 AM

Japan as a black hole, terminal

Japanese society simply swallows outside information and does not send much information from themselves. In that respect it is similar to a black hole.

In addition, it can be said that it also has a character like an end point where information arrives.

07/09/2010 03:35:49 AM

Nagi oriented

In Japan, it is important not to make waves.

In that regard, it can be said that he likes calm.

If the liquid is left as it is, like bath water, the liquid level will completely stop and will not move, but it can be said that Japanese society has similar properties.

07/09/2010 03:38:57 AM

Japanese aspirations

It can be said that Japanese people have a strong desire to be protected and want to be protected from outside.

The importance of the Japan-US alliance is a sign of the desire to protect the United States.

The liking of a convoy like a flock of sardines is an indication that each Japanese is worried about being independent on his own and wishing to remain protected with somebody.

In that respect, Japanese and women have much in common.

07/09/2010 03:43:30 AM

A society where it is difficult to go to the center suddenly, gradually society

Unlike the United States, Japanese society is a society in which it is difficult to get directly into its core and core.

The structure is the same as that of the liquid, and it is necessary to follow the order from the periphery and gradually approach the center. In that regard, it can be said that it is an "up-and-down" society that demands "up and down" for things.

07/09/2010 03:47:54 AM

The strongest presence in Japanese society

The final ruler of Japan is

At home, she is a mother and mother-in-law, and she has a small number of sisters in her occupation.

Women who are sisters at work and mothers and mother-in-laws at home are the strongest in Japanese society.

07/09/2010 04:12:00 AM

Professor, teacher and obsession

People who are called professors and teachers in Japanese society often have obsessions that they need to know everything and be able to answer whatever they are asked.

He says he has an expert title but is ashamed if he doesn't know.

It can be said that they have created a culture accumulation orientation.

07/09/2010 04:16:12 AM

All in one, all round, general, total flower lover

Japanese people prefer anything that can do anything, has no gaps in the catalog specifications, and has no holes. Mobile phones and personal computers are typical. I'm trying to make it a comprehensive thread that can write anything like a thread on a bulletin board. A type that can be used only for special or special purposes is called an otter and is ridiculous.

11/18/2009 02:34:46 AM

A drifted society, a resulting society

Japanese society is a society in which everybody is left to take care of what happened at that time.

11/18/2009 02:35:16 AM

Dominance

Japanese society is a society where each person tries to go to the one where everyone is.

11/18/2009 02:35:45 AM

Gaze society, visual society

Japanese society is a society where there is no choice but to worry about each other's eyes. A society that tends to look good, even if it is seen by others.

11/18/2009 02:36:16 AM

Care-care society, care society

Japanese society is a society where it is good to take care of others and take care. 4 of the top comics of like a "Nanige's next" is a society that is ideal.

11/18/2009 02:37:02 AM

Attentive society

Japanese people value their read-ahead, well-aware, attentive, attentive and attentive to others.

11/18/2009 02:37:28 AM

Relative society

It is a society that pays attention to where in the group it belongs, as in the case of academic deviation.

11/18/2009 02:37:56 AM

A society without dialogue

In Japan, each group unilaterally asserts its own group's opinion previously agreed within the group and never gives up or moves.

11/18/2009 02:39:18 AM

Pure orientation

The Japanese prefer genuine manufacturers when purchasing peripherals such as home appliances. We prefer

full-time regular employees.

11/18/2009 02:40:01 AM

Adjustable and dogmatic nature

Japanese are coordinating people. Move only after completing the adjustment in the stake group. I like negotiating, rigging and harmony. On the other hand, the United States and others will proceed steadily without any prior adjustment, without criticism or concern.

11/18/2009 02:40:32 AM

Emphasis on “one” oneness , emphasis on unity, emphasis on unity, and avoid cracks

Japanese values the sense of mutual unity with their surroundings. The continuity of unity is paramount. Promote your intent to the outside world. I like one. I like being united. I like the number one. In the Hinomaru, red dots are united. Emphasize unity.

11/18/2009 02:41:03 AM

Japan Yakuza is female, maternal

The essence of Japan's Yakuza is feminine and maternal, as typified by a muddy love-hate faction rivalry and masochism for the organization. The feeling is similar to the daytime soap opera.

11/18/2009 02:41:40 AM

Restless society

Japanese companies and government agencies reluctantly avoid and avoid employees and employees from resting. It is better not to rest as much as possible. If you take a lot of annual vacations, that alone will reduce your reputation. Success is ignored. Always around the clock, don't take a break, don't contribute to your organization, or show your contribution to others. It was not good to say that we achieved a good result, but we did not take a lot of time off.

11/18/2009 02:42:07 AM

Reproduction of seniority

Seniority is still being reproduced among Japanese youth in the form of seniors and juniors. It is educated in the mind and body of students during junior high school, high school and university curriculum, with the sense of seniority and junior high school relationship based on the age of joining the school and age, penetrating to the core of the body. Even if it becomes, it does not come out and is permanent. This feeling is still being reproduced. Seniority is eternal.

11/18/2009 02:42:34 AM

Standard-oriented

The Japanese try to conform to the standard and avoid anything outside the standard. This is a typical example of a personal computer keyboard. Standards are already established by government and other authorities and it is very important to adhere to their specifications.

11/18/2009 02:43:00 AM

Japanese police

The police are Yakuza that report directly to the Imperial Family.

11/18/2009 02:43:30 AM

The nature of Amakudari

The point is that I don't like the difference from synchronization. The point is that I hate being with sync with the difference.

11/18/2009 02:44:03 AM

Japanese scholars and authority

Japanese progressive scholars are foxes who borrow Western power. Japanese conservative scholars are foxes who borrow the power of the emperor.

11/18/2009 02:44:40 AM

Improved refine constitution

Japan is good at improving something that already exists, making it more competitive, and selling it.

11/18/2009 02:45:21 AM

Moves according to inertia. I hate mid-term changes and cancellations.

Japan refuses to change or cancel the plan midway. Until then, they will continue to move as before, and will act according to their inertia.

New influenza vaccination is confused by government changes.

I prefer to go straight as originally determined. Emphasis on following progress with inertia. I don't like to change or stop anything in the middle and try to keep the same as before.

As originally planted, we focus on growing.

There is no flexibility and no rigidity in changing or canceling decisions.

11/18/2009 02:46:21 AM

Lack of self-determination

In Japan, there are many people who cannot decide their course on their own. □ I don't know what to do. I'm afraid to go to an unknown area by myself. I want help. □ I do not want to decide on my own. I don't want to take responsibility. I want someone to decide and take responsibility. We try to have a strong person (such as the United States), a responsible person (boss, manager), or a person with the previous knowledge (such as a teacher). Alternatively, the decision is made in synchronization with surrounding trends. At first glance, it looks like you have decided on your own, but the course itself is left to your surroundings.

11/18/2009 02:46:56 AM

Emphasis on punctuality, regularity, on-time performance, and emphasis on "clicky" feeling

Japanese prefer to stay at a fixed time every day, go to work, go to school and go to school. Praise for working hard and resting every day. It is no good to work for a few days and rest at once.

11/18/2009 02:47:24 AM

Reasons why Emperor children do not go to national universities

Why do the Imperial children often go to independent private schools instead of going to a national university? The reason is that national universities, such as the University of Tokyo, are still training the real Imperial Household, and the Emperor is lower than themselves. In fact, the national university is actually managed by the imperial family, and when the children of the imperial family attend, they become self-cultivated, so they go to Gakushuin or other schools to get outside wind.

11/20/2009 03:46:28 AM

Japanese seniority, senior junior system and women

Women are responsible for seniority or seniority in Japanese society. The fear of crossing an unprecedented unknown dangerous bridge as much as possible, they have created Japan in a society that respects the precedent who knows

that it is safe in this way. The precedent is that the older you get, the more experienced you are. Therefore, the elderly and seniors will be respected very much. People who are tired of seniority or seniority should attack women.

11/20/2009 04:36:47 AM

Proximity and discreteness

Japanese people or women are characterized by their close proximity to each other, becoming intimate and trying to enjoy a sense of unity. On the other hand, the mutual discreteness of being separated from each other and trying to enjoy a sense of freedom and independence apart from each other is a characteristic of Westerners and men.

12/08/2009 08:41:15 PM

Dry social principles, wet social principles

Conventional sociology has been assembled based on the dry social principles modeled on modern Western Europe, but in the future, we will separately explore the wet social principles modeled on China and traditional Japan, It would be desirable to go in a double feature.

07/18/2010 09:35:29 PM

Aggressive and passive failures

There are two types of failure: active failure and passive failure.Aggressive failure is when it is necessary to actively repeat trial and error on the way to success in unknown and unexplored areas. It is a failure. Passive failure, on the other

hand, considers failure to be a negative and bad thing in order to eliminate the failure itself. Japan can be said to be a society that often views passive failure.

07/18/2010 09:38:29 PM

Single work and multi work

The concept of the leisure and core business, core business 1 is intended to be concentrated in only one, the, leisure with regarded as sideline the rest, and a necessary distraction, resting on which only maintains the core business, The view of single work seems to be the mainstream in Japan.

On the other hand, the idea of multiple work and multi-work, in which multiple tasks are carried out simultaneously and in parallel, and no distinction is made between leisure and main business, is not very popular.

07/19/2010 10:22:23 AM

Do not judge

Japanese people do not move according to their own judgment, but move according to the judgment of authority and power.

07/19/2010 10:25:38 AM

Nameplate and information leak

In Japan, the number of homes that do not have a nameplate on their homes is increasing recently. It seems that it is an act that thinks that it is troublesome if the information of the

family's uchiuchi leaks out. That's why they are more sensitive to information leaks.

07/19/2010 10:26:32 AM

Japanese society and female society

To know Japanese society, we need to know women and women's society. It is because women (mothers) rule Japanese society.

07/19/2010 10:56:54 AM

Object culture and personification culture

World culture can be considered to be divided into a personification culture that treats humans (humans) as objects (objects and materials) and an anthropomorphic culture that treats objects (objects) as humans (humans and humans).

The former is considered to be a dry, masculine Western culture, and the latter is a wet, feminine Japanese culture.

07/19/2010 11:23:38 AM

Liquid molecules and "islands"

A mass of liquid molecules can be considered a closed, self-contained "island".

High similarity to Japanese society.

07/20/2010 09:10:25 PM

Mobilization of agricultural land and land ownership and dry Japanese society

The frequent ancestral ownership of farmland, land mobilization, and frequent change of owners will allow Japanese society to become more mobile, dry, and paternal.

07/20/2010 09:11:37 PM

Breakthroughs and improvements

The breakthrough race is Western,

The improved ethnic groups are Japan, China and Korea.

07/20/2010 09:12:28 PM

Sin, shame, and external rules

The inside (individual, inside the group, inside), information leaks to the outside (soto, yoso) and spreads (externalized and becomes the subject of gossip), and the information is inside ourselves I feel ashamed if it leads to a negative evaluation of (Uchi).

If the information inside (inside) is taken from (internalized) from the outside (into), violates the rules for determining good or bad, and leads to negative evaluation in the rules, it is felt sinful.

It is a sense of shame and guilt that the external rules and the internal information meet, come into contact and cause a chemical reaction.

07/20/2010 09:13:44 PM

Parents, roots in the community and gender differences

Girls (students) are rooted in the local area, not leaving their parents, and boys (students) are dotted with places to live away from their parents.

07/20/2010 09:14:58 PM

Culture within the framework, given culture and culture that destroys the framework

Japan is the owner of the in-frame culture and the in-frame culture, which adapts to the frame given from outside, stays in it, and aims for the best finished product. He has a limited culture, a restricted culture, and a culture in cages who do not want to go outside the limits given by the West. He is the owner of a given culture, considering the frame given from the outside as a given one, stopping thinking and drinking as it is.

The United States and Europe have a framework-breaking culture that aims to freely create their own original products by destroying the framework given from outside.

07/20/2010 09:16:07 PM

Accurate pointing

Japanese people like prying, peeping, and gross searching for others.On the other hand, because they are grossly

scrutinized from the outside and are not exploited by their weaknesses, their output to the outside is extremely accurate. Tends to be error-free.

07/20/2010 09:16:55 PM

Micro culture and macro culture

Women and Japanese, while paying close attention to the details, are not good at making global judgments and have a micro culture.

Men and Westerners are not good at rough and detailed, but they are good at making global judgments and possess macro culture.

Japan has succeeded at each of the finer micro-levels, but has often failed at the macro and global level. Or they're not good at creating big new and unprecedented trends.

In Europe and the United States, there are various details and difficulties in the details, but macro, global, and broad successes are common.

07/20/2010 09:17:45 PM

Dependency constitution and self-help constitution

Women and Japanese have dependence and parasites that rely on anyone.

Men and Westerners have an independence, independence, and self-help structure that consider themselves to have to help themselves.

07/20/2010 09:18:57 PM

Correct answer culture

The Japanese can only do or do not know if they are right.

Like the attitude to the entrance examination, it is noisy to judge right or wrong.

07/20/2010 09:21:23 PM

Stop thinking of Japanese

They rely on Western theory and rely on it. I only compare and scrutinize Western theories, making it difficult for me to write my own theories.

07/21/2010 05:45:04 AM

Processing culture

Japan is good at making finished products by processing and modifying the ready-made products (primitive and crude technologies from Europe and the United States).

07/21/2010 05:46:03 AM

Place-oriented and women

Women tend to prefer to say what they think, on the spot, during the day, today.

07/21/2010 05:46:59 AM

Love comparison, love relative evaluation

Women and Japanese love comparison and relative evaluation, trying to compare anything with others around them.

07/21/2010 05:33:38 AM

Silent Japanese

In interpersonal relations, I'm worried about what to say and say to my opponent, and as a result, I'm silent.

07/22/2010 08:41:41 PM

High interest society

The interest of the Japanese in other people around them extends to things in general.

It is intriguing and has a curiosity that keeps on jumping on new things, and it is characterized by a height of sight.

07/22/2010 10:11:38 PM

Success with Japanese people

The response to successful Japanese people is the following three steps in chronological order . (1) Lift and praise the successful person. (2) Eventually, envy arises. "I don't overdo it, I'm too excited, I don't care." (3) Pull the feet of a successful person. Hit as a stake that comes out.

05/19/2007 11:36:15 PM

Japanese are hard, spacious, and crammed

(See the author's other book, "A Small Box of Thought," regarding a tough society, a loose society-a Japanese who hates looseness and is a crammed Japanese .)

05/20/2007 05:04:12 AM

Japanese are plant and farmers

(Refer to the author's other book, "Plant Thinking, Animal Thinking" on "Plant Thinking, Animal Thinking-Behavioral Comparisons between Farmers and Nomads and Pastoralists.")

05/20/2007 05:06:28 AM

Equal expression in "xx"

In human relations, it is necessary to acquire a concept of emphasizing human rights by emphasizing mutual equality and equality, rather than respecting the upper and lower ranks as in traditional Japan. To equalize the treatment of seniors and juniors, regardless of whether they are present or not, give everyone “○○ san”. In the case of "○ -kun", the junior will be at the present and the treatment will not be equal.

07/01/2007 06:04:08 AM

Japanese eroge is feminine

Eroge in Japan is confusing. Feminine. Suddenly, starting from the scene of sex, there is no bringing in. It starts with an encounter, gradually creates a psychological tie with the other person, and finally brings it to sex, taking the same steps as a real romance. If you're a man, you'll want to start with having sex (or rape) with the other woman right away and hope that most of the sex will continue. However, Japanese eroges do not allow them to go to sex scenes. In that respect, it is feminine.

07/01/2007 06:05:45 AM

Teacher, junior and senior

In Japan, once a person becomes his teacher, he respects him as a teacher for the rest of his life and treats him as a superior, even if he exceeds his ability. The teacher-discipline relationship is permanent and cannot be overturned. The same applies to the senior-junior relationship, where the senior is above and the junior is below.

11/18/2009 02:06:25 AM

24- hour affiliation

In Japan, even after returning home from a company or government office, the affiliation is around 24 hours, all spaces, all times. If you are molested, you will be reported to the media extensively asking the organization you belong to, saying, "A person in the XX company has molested."

11/18/2009 02:07:06 AM

Japanese government bonds

At present, it is consumed only in Japan, but eventually it cannot be consumed only in Japan, and eventually overflows and becomes underwritten overseas. It becomes a foreign bond and defaults when sold.

07/21/2010 05:39:32 AM

Japan = "Fireball, Sunball"

Particle, individual, and individual behavior patterns

Speed: High / low speed (or moving / settlement)

And the dimensions of

Distribution: discrete / (set, unified)

Multiply by the dimension of

 Gas (gas) type High speed × discrete

 Quicksand type low speed × discrete

 Fireball (Sunball, Sunball, Sun) Type High Speed × (Assembly, Integration)

 Liquid (liquid) type Low speed × (collection, integration)

Can be classified into four types.

As for the gas type, such as Western Europe and North America, the type in which each individual moves and develops at high speed,

As in the case of Arab and Turkey, where the quicksand type is present, individual types are falling apart and social development is slow.

A type of fireball type that moves and develops at a high speed while maintaining a unity while individual fuses into one,

Liquid type is a type in which individuals move slowly and develop while uniting as in the current East Asia,

It can be regarded as.

Since the modern era, Japan has been developing a society of fireball, sunball (sun ball), and sun-type society where individuals gather, fuse and unite (become one), move and develop as fast as gas-type Europe and the United States. Isn't it ideal and oriented?

In reality, Japanese society may be a liquid-type society in which individuals move in unison and move slowly, but the ideal type of society is that in a ball, individuals fuse together in a hot way. Is it a fireball, a sunball (sunball), or the sun that moves fast and emits dazzling light?

Since the ancient times, Japanese society has worshiped the sun as a god of worship, and as a ruler connecting God and human beings, hitting the shrine maiden (female) is related to being a fireball and a sunball (yang ball) society. Seems to be.

(First appearance January 2015)

U.S.-UK follow-style nationalism and Japanese society

Today, Japan follows the intentions of the United States and Britain, and at the same time, is running on a nationalist principle with the aim of elevating the country.

When Abe visited the Middle East, he gave a speech on financial support for the eradication of Islamic nations, lining up the Israeli and Japanese flags.

(First appearance in February 2015)

Japanese society vigorously minds the intentions of China and Korea

Japan is ostensibly Western-oriented and doesn't care or ignores the eyes of Japan in East Asia.

However, Japan is, in fact, very sensitive to how China and South Korea view Japan.

The Japanese are eagerly awaiting the news that the Chinese and Korean media are impressed with and respectfully treating Japan, and when they do, they are so pleased that they have defeated their parents' enemies.

It can be said that the complex of the time when "Small Japan" and China and South Korea were ridiculed is still continuing.

Prior to the defeat, the name "Dainippi Empire" was also referred to as "Japan's Empire", which is a rejuvenation to

the name "Small Japan", and the same intention has continued in modern times.

(First appearance in February 2015)

Why not ban job hunting while you are a student?

If high schools or colleges or students are banned from employment while enrolled, they will be devoted to studying, and once all have graduated, they will be able to find employment at any time after graduation. I think we can stop the collective recruitment of new graduates and the mobilization of employment that accompanies the government.

I think the system of collective recruitment of new graduates by companies and government agencies in Japan is the cancer of Japanese society. It is a major factor in depriving Japanese society of personnel mobility.

Even when you graduate from a university, if you let everyone take the same exam as the civil servant recruitment exam that the National Personnel Authority conducts, you can measure how much you have gained at university and use it as a guide to graduation.

(First appearance in February 2015)

What about replacing long-term contract employment with full-time

contract employment, for example, a 20-year contract?

In Japan, you can stop using permanent permanent employment and replace it with a super long-term contract, such as a 20-year contract. You can also stop recruiting new graduates and switch to full-time graduate recruitment.

Executives, such as executives and managers, should have a fixed-term system with a five-year or fixed-term limit.

That way, the retention and mobility of human resources can be realized at once.

(First appearance in February 2015)

Japan catches up with South Korea

The Japanese are desperate to say that they are members of developed countries in Europe and the United States and that China and South Korea are still emerging countries, but they should admit that in a society with irregularities, there is not much difference from China and South Korea. I mean, I think China and Korea are already catching up.

There is no decisive difference between Japanese society and Chinese and Korean society. They are common in terms

of agricultural ethnicity mainly in rice cultivation and upland cultivation.

There are similar competitions, side by side.

Japan is ostensibly Western-oriented and doesn't care or ignores the eyes of Japan in East Asia.

However, Japan is, in fact, very sensitive to how China and South Korea view Japan.

Isn't Japan entering the age of learning from China and Korea again? I think China and South Korea have completely caught up with technology and have been overtaken.

I think the reason why Japanese society has progressed more slowly than in Europe and the United States is that women are more likely to take risks than in Europe and the United States. Therefore, the latest discoveries and inventions must be imported from Europe and the United States. China and South Korea have the same worries and will be thinking the same.

(First appearance in February 2015)

Japan uneven society has not changed

It is said that Japanese society has changed significantly after the Meiji Restoration and the defeat of the Pacific War, but I don't think so. It has remained the same as before and in the past, and has not changed.

Speaking of social change in Japan, it means a change while maintaining an uneven society.

If you show a pose that denies the Mura society and makes you Western, it will surely look cool, but it is impossible at all.

I think it is necessary for Japanese to look calmly and again for the advantages and disadvantages of Mura society, rather than blindly denying Mura society. Doing so should lead to real social change that does not fall down.

Japan is still full of foolish people with simple thinking who think that direct import of Western sociological theory can overcome the feudal mura society.

(First appearance in February 2015)

Bully Nation Japan

The bully nation, Japan, is insensitive to the feelings of victims of bullying (China and South Korea) and tries to make sure they have not. become defiant. I think that the bullied China and South Korea will give you insults.

(First appearance in February 2015)

"Western religion" believers Japanese

I wonder what Japanese supremacy in Europe and the United States is going to be.

He appreciates and worships only Western culture, and looks like a follower of the religion "Western religion".

(First appearance March 2015)

Japan as a culture of changing clothes

Let's compare the introduction of culture to wearing clothes.

The Japanese change into new Western-style costumes one after another, but the contents of the people wearing them remain the same as villagers.

(First appearance March 2015)